

A R E P L Y

TO THE
Frivolous and impertinent ANSWER
of R. B. to the discourse of P. B.

IN
Which discourse is shewed, that the Baptisme in the
defection of *Antichrist*, is the Ordinance of God,
notwithstanding the Corruptions that attend the
same, and that the Baptisme of Infants is law-
full, both which are vindicated from the ex-
ceptions of R. B. and further cleared
by the same AUTHOR.

There is also a REPLY, in way of Answer to some
Exceptions of E. B. against the same.

I JOHN 4. 1.

*Believe not every spirit, but trie the spirits whether they bee of
G O D.*

I THESS. 5. 21.

Trie all things and keep that which is good.

L O N D O N,

Printed in the yeare 1643. *April. 14*

REPLY

TO THE

Involved and important Answer
of R. B. to the discourse of P. B.

In
Which discourse is proved, that the Baptism in the
detestation of Anabaptists, is the Ordinance of God,
notwithstanding the Corruptions that attend the
same, and that the Baptism of Infants is law-
ful, from which are vindicated from the ex-
ceptions of R. B. and further cleared
by the same Author.

There is also a Reply in way of Answer to some
Exceptions of R. B. against the same.

By John A. I.
Baptism every Spirit, but the Spirit which is of
God.
1 Thess. 5. 21.
Tie all things and keep that which is good.

LONDON
Printed in the Year 1643. April. 14



TO THE READER.



I cometh to passe often times, that words well spoken are by some ill taken, and matters clearely and plainly declared, are exceedingly wrested and perverted, and the good intent of person wholly subverted. It fared so of old with Moses, with David, with Jeremiah, yea with our Lord himselfe, and with all his holy Apostles in speciall: it so fared with holy Paul, the great Teacher of the Gentiles, there were some that perverted his sayings to their owne destruction; the holy Martyrs and Confessors of the Truth, have had also experience of it in all Ages: all which considered I may not thinke it strange, or count it a new thing, that it so fareth with mee, being one of the meanest of the servants of Iesus Christ, and the rather for that I did looke for it, knowing I had to doe with persons of froward and perverse spirits, I indeavoured to make things plaine, so as I am checked for Tautologie by my opposite, I did indeavour with all Ingenuity to set forth the true meaning, and right grounds of my opposites judgement and practices, and then did make opposall by inferences and other positive arguments; I prayed them to measure such measure to me in way of their answer; but contrarily they have fained Imaginary things, and faubered.

To the READER.

fathered them on me with more lying falshoods : and also so perverted the sence and playne intent of my discourse, as were it not for the taking off the falshoods they have fathered on mee, and clearing of my discourse, and the matter therein set forth, I should count it needlesse to spend time and paines in making reply to such a lame and meane answer, I should have left it to the judgement of the studious Reader, whether he hath taken of the charge, and vindicated their judgement and practice from the errors and absurdities by me objected. Now courteous Reader, thou mayst take notice, that since the publishing of that short discourse touching Baptisme: some in their Pamphlets have taken occasion to carpe and snarle at some particulars therein. But now on R. R. pretending great strength in himselfe, and weaknesse in the discourse, would seeme to make a full answer, and overthrow all, and which is more, foyle the Authour with his owne Weapons, and with one word of his mouth to blast the whole discourse. But sure if he be well minded, he will be found a vaine boaster, and one that either not understood what he undertooke to answer: like to him that Solomon speaketh of, that answereth a matter before he heare it, or otherwise he hath dealt maliciously, and unlike the servant of Iesus Christ, perverting the words, the scope and plaine meaning of his opposite, rather then confuting of him; toward the end of his Epistle he telleth his Reader, that not regarding to follow his opposite to and fro, a fine shift to put off, or passe by that he could with no shew or Colour answer) he saith he will reduce the whole discourse to three heads, the second whereof hee saith is the Baptisme of the Church of Rome, sure it is a wonderfull thing, that he should reduce a part of my discourse to such a head (he dreamed certainly, for there is not one word, nor syllable of it in all my discourse, let him looke againe, and take spectacle to help his eyes, and he shall not find it, I treated in my discourse of the Baptisme of Christ, under the defection of Antichrist continuing Gods Ordinance, as Circumcision con-

tinued

Prov. 18.

13.

To the READER.

tinned Gods Ordinance under the defection of the ten Tribes
 be both a matter in his Imagination, and that hee putteth in the
 head thereof; and it must be admitted to be the same, or else R.
 B. will thinke hee hath great wrong done him, though it be ne-
 ver so contrary; if one had reasoned to maintaine the Circum-
 cision of the Apostate Tribes to have been the Ordinance of
 God, and some in opposition should have intreated of the Cir-
 cumcision of the two Calves at Dan, and Bethell, and should
 be confident it is the same: Salomons saying would have bin
 made good, in such a one as it is also in R. B. hee say a fable in
 a morier, and his foolishnesse will not leave him. I told him Prov. 17.
22.
 and made it plaine, so as he nor any other is able to gaine say it,
 that corruption maketh not a nullity, which sure he would have
 gaine sayed if he could, yet because of the corruption, Baptisme
 there must needs be an Idole, and his calling of it the Bap-
 tisme of the Church of Rome will make it so, and none shall
 help it for to tell him, otherwise he will say as Nicodemus did,
 how can it be as if hee or those of his opinion had infallible know-
 ledge, and were able to comprehend all truth whatsoever, and
 what they doe not imbrace must needs be an errour, and those
 high sinners that speake or hold contrary, if R. B. did but
 minde his often changes he would not be so high minded and
 confident, but would rather feare, hee was as confident of his
 first Baptisme, certainly of his second he was so, nothing might
 be spoken against them, but it was a great sinne, and they high
 sinners against the truth; yet he was mistaken in his Iudgement
 in both, and they were Idolls in his account, and hee rejected
 them, and now this his third it is the onely truth, which none
 may speake against, but he is a high sinner, It were good for all
 men to beware of such men according to Salomons Counsell: Prov. 24.
21.
 My Son fear God &c. and meddle not with those that are
 given to change; a man that had a minde to come to R. B.
 in his third Baptisme, before a yeare or two spent in the serious
 waighing of the matter, would find happily that R. B. had left
 his

To the READER.

his third Baptisme, and taken up a burth, for by that time
he could espie such faulces in his former Baptisme, and also in
my discourse, as to overthrow it by it selfe-will, it is likely
finde something in his third Baptisme, to make him reject
that also. If hee bee true to his owne principle, he will finde
some error or corruption in it as in the former, that will in-
force him so to doe, I may tell him; and he and all other shall
finde it so, that upon his ground nor tender conscience shall e-
ver be able to satisfie it selfe in a stayed condition, and if by a
lye R. B. shall goe about to satisfie any (as he pretendeth that
was the cause that moved him to answer my discourse,) it will
never doe it, such are not much beholding to him, for neither
they nor the truth needeth any mans lie, but I will forbear to
trouble thee further Courteous Reader.

Thine in the service of Love,

R. B.



**A SHORT
ANSWER,
TO
A Passage in R. B. his Epistle to the
READER.**

IN his Epistle he telleth the Reader, that there needeth nothing to be said to overthrow the matter of the discourse, then what is contained in it, and this he saith is in a matter wherein the whole building consisteth, but what now if R. B. misse in this, and be found to be deceived, as he was in his former Baptismes, then the whole building may, nay must be granted to stand. It is in the perpetuity of the Church-Estate under the New Testament, and so of Baptisme, by which I difference the matter thereof. The further saith, I make Baptisme to depend on the Church; but what then? then he inferreth that, unlesse I be able to shew the continuednesse of the Church of Christ till these dayes, I cannot be assured that the Baptisme there is the Ordinance of God: But what if I can shew this, where is R. B. then? but he saith pag. 2, 3. I con-

fesse I know none, nor doe I beleeeve that any can shew any such continuance,

But is worth the observing the evill dealing of the man, his willingnesse to deceive, hee knoweth and the *Reader* may observe, I produced Scriptures to prove the perpetu- tie of the Church in the World, such as he nor any other are able to avoyde, or shew another sence of them than that for which they were produced, I made an Inference from that in the 13. *Reb.* whereat he and others were much offended; Then I distinguished thus, that this Estate of Christs-Church continued under *Antichrist*s exaltation, or else it continued somewhere else, as a part from under that defection, for somewhere it must continue, that it continued any where else as in a pure way, I sayd I did be- leeve none could make it appeare, and therefore it must needs continue under *Antichrist*s exaltation; and that it did not continue other where than under the defection of *Antichrist*, I alleadged those Scriptures of the Univer- salitie of the defection, and the *Waldenses* being the first smites to God, which could not be if the Church had con- tinued any where pure, which it did not, but in defection it continued without being made *null*: what ever *R. B.* thinketh to the contrary, now what could be more plaine than this as in my discourse may be seen: With what face then doth *R. B.* feed his *Reader* with such a fable, and so abuse his opposite, and triumph in his owne folly, and cry victorie; truly he in this dealeth with his opposite as the Divell dealeth with our Lord, keeps back a mayne part, and so shewing a mald to smother the truth and keep it in un- righteousness, I will appeale to any indifferent Indge- ment, if it be not fully declared what is before said, and that I hold the continuednesse of the Church-Estate, un- der the defection but not in a pure way, and if *R. B.* or any other thinke this a new opinion, it will but shew their Ignorance

Ignorance, for as learned and godly men are my Leaders herein, as those hee catcheth at for advantage touching Baptisme of Children, being a humane Ordinance, namely Mr. *Jamius Duplices* Lord of *Mornoy*, the harmony of the Churches confession and others.

The holy Scriptures I shewed did hold forth the continuation, and perpetuity of the visible Church, a plant of Gods owne planting, not to be rooted out for ever, as it had continued from Abraham to Moses, from Moses to Christ, so it should continue for ever, for prooffe whereof I set forth sundry scriptures, as in my discourse may be seen.

To which *R. B.* in stead of granting or denying, entereth upon a discourse to prove a matter neither in question, nor yet ever by any denyed, and in the end without shewing any right sense or meaning of those Scriptures, the better to informe his Reader, he flatly denieth the sense of his opposite, and calleth him false Prophet, and on that hath spoken presumptuously in the name of the Lord; a heave charge: he onely instanceth in those two Scriptures that are propheticall, *Esay 9. 7. 59. 27.* happily hee might feare there might be something in the other, so he passed them by; But thus he proceedeth to reason, that if the visible Church of Christ hath not had a perpetuall, interrupted succession in the World, ever since the first planting of it till these dayes; though the Prophecie bee true, yet the sense of his opposite is false; here by the way I note how *R. B.* corrupteth his opponents conclusion with words of his owne coining, which words indeed are contradictorie, and plaine non-sense in regard of the thing in hand, the matter in hand is the perpetuity or continuedness of Christs Church in the world; he commeth with perpetuall interrupted succession; this succession he hath often in his answer, wherein hee just speaks like a *Poster*; perpetuity and succession cannot stand together,

for where there is perpetuity of a thing there is no place
 for succeeding; succeeding or succession may be in regard
 of an Office, one giveth place another succeedeth, and tak-
 eth place, but cannot be so with the Church, as in my
 discourse may be seen: it may increase and decrease, but
 it alwayes abideth for ever, so as his succession is an *Igno-*
ramus if not a Bull: But he commeth to answer, hee will
 make my owne matter confute mee, I said the defection
 was universall, I so say still; as said the *Waldenses* in regard
 of purity were the first fruits unto God; he saith so too: But
 it is much he will acknowledge them so to be (hee may
 wrong his cause ere he is aware, they were not Disciples by
 totall dipping, the French Churches proceeded of them
R. B. might have been baptised by them, they were the
 first fruites as he confesseth, so as he and his toall dippers
 cannot be it or them: but where did I speake of, and prove
 the universality of the defection, not to prove the utter
 cessation of the Church-State. *R. B.* cannot be so blind, but
 so manifest that it continued not in a pure way as a part
 from the defection, but under the defection I said it must
 needs there continue: and the error and absurditie of
 such an opinion I desired any to shew if they could, so as
 had not *R. B.* been a vain Caviler, he would not have left
 the plaine matter and drift, as he hath done, and by lea-
 ving out the distinction with the drift, made a part, as if
 it were some other thing; But now further as he granteth
 the largenesse of the defection, and the *Waldenses* to bee
 the first fruites to God, so he confidently denieth the con-
 tinued esse of the Church-State in the World, especially
 under the defection, but let his reasons be weighed, first
 is because it was given to him, namely the man of sinne, that
 sitteth in the Temple of God, to make warre with the Saints, and
 to overcome them, a weighty reason, thus a man must neede
 of eade to bee, because overcome, a person is overcome
 together and incohesion cannot stand together; when

Psal. 121.
 1.

Thes. 2.
Rev 13.
 7.

when he yieldeth submitteth himselfe, so a Kingdome and a Citie, yet they cease not to be, Beside it was about particular Saints that were overcome; what is this to the ceasing of the whole Church? this reason is so lame, it had need of another to support it, which he addeth to as little purpose, if to overcome then they could not continue; wonderfull: so before: yet further he saith, *if the Church continued he did not overcome them and kill them with the sword*, Rev. 13. 15.

Answer, Some of the Members might bee killed Rev. 3. as *Antipas* was, that faithfull Martyr: the Church-Estate or all the Churches of Christ killed with the sword, and so overcome, is reason without sence, such as *R. B.* himself will not believe, when he hath better considered of it, if some of the Members of *R. B.* Church were killed with the sword, yet he would thinke his Church might continue, yea if all of them were so killed, yet he cannot but think the Church might continue some where else, but belike feareing his reasons to be weake he hath a further reason to prove the Church did not so continue, *These that worshipped the Beast were such whose names were not written in the Lambes booke of life*, therefore the Church Rev. 13. it could not continue, what the strength and force of this reason is, is beyond my capacity till it be explained: *reprobate men worshipped the Beast, so they worshipped the Calves of gold, and Idolls of Gold and Silver, and thir Gods* Hose. 13. 2. *were as their Cities*, what is that to the ceasing of the Psal. 106. 36. 38. Church? *R. B.* had need goe to Schoole to learne stronger reasons, in is no marvell he should be so confident: he Jer. 2. 28. fulfilleth the Proverb, none so bold as blind *Barad*: but he goeth on further in this his perverse sense, and speaketh of the *Greeks*, and would make his Reader beleve I hold no Church-Estate remaining among them, because I said there is little difference in their defection, and the *Romanists*, and they will stand and fall together, being measur'd by a like measure.

Answer, they will so stand together as that the Church-Estate will remaine in the one and other, whatsoever R. B. is able to say to the contrary, after this hee taketh notice of what else where, he conſealeth of the Churches continuance else where, might have added in a pure way: I ſaid I ſuppoſed none was able to make appeare, ſuch a continuedneſſe to have been in the World, if any could I ſaid and ſay ſtill, I ſhould be glad; and were it not a matter to be glad of it, would not R. B. be glad alſo; happily he would be ſorry, becauſe his new way would bee diſparaged, yea indeed overthrowne, and he forced to be baptiſed a fourth time: But having thus gone on, he ſaith who can beleive his expoſition of *Eſay 9.* ſeeing he to witte his oppoſite, teſtifieth that none is able to make the truth thereof (of what of the Church in purity her continuance) but in defection under the *Greeks & Romanists* it may be made appear, where will R. B. be then among thoſe falſe Prophets he ſpeaketh of: but further? here he ſaith it muſt follow (right or wrong) that I have given a falſe Interpretation of *Eſay 9.* and alſo of all the Scriptures, to prove the perpetuity of the Church, and none ſhall bee able to cleare me. But where is that true Interpretation of R. B. that might informe his *Reader*? he hath not ſtudied it yet, unleſſe it be that the Church is ceaſed, let the Scripture ſay what it will, becauſe otherwiſe his opinion cannot ſtand, ſo he proceedeth that thus having confuted my ſelf, he thinketh it needleſſe to ſpend time in the confutation of it; It was time ſpent indeed vainely for him to meddle; unleſſe he had better underſtood what he tooke in hand, after he falleth a complaining of wrong done, for being blamed for not beleiving the Churches continuance in the World, then it ſeemeth they doe not beleieve the continuance, but the ceſſation they doe, they had need of better ground to beleieve againſt ſo many cleare Scriptures

tures, then yet *R. B.* hath found out; but how ever I did not mistake their judgement, in that I said there was no ground for their practice, till they did beleve such a cessation, which they doe, and so their practice is grounded on a grosse error, and a flat denyall of the Scripture: cleare it if they can, but having so marvellously quited himselfe, as he thinketh, he complayneth further, for being accused for making Christ a Widower;

Ans. If the visible Church was Christs wife, and it died as you beleve and, hold and remained without being: for a long season was not Christ a widdower then and all that time? if he would but be pleased to minde the 5th. of the *Ephes.* he would confesse it, Christ sometime had a Church but he lost it, is he then to day as hee was yesterday? observe what tautologie hee here useth, or *non-sense*, perpetuety and succession, which I would not mention, for I thinke he is no great Artist as well as my self, save only he ubraided me with it in his Epistle, he asketh me whether I would have them to beleve that I cannot beleve my selfe.

Ans. I can beleve and doe, the Churches continuance in the World, under the defection of *Antichrist*, if they did beleve so too it would please me well, and I sure there would be no place for their unwarranted proceed:

But this of being charged with making Christ a Widower sticketh neere his stomack, hee cannot digest it, therefore he hath a lame consequence about it ere he let it passe: If Christ be a Widdower, if he have not alwaies a visible Church in the World, then hee inferreth that there is no salvation out of the visible Church, Indeed ordinarily the learned have held there is not, but extraordinarily theremay: but what then? thinking belike there was little in this, he addeth none can be saved which are not first united and made one with Christ, whether he meane uni-

on of Faith or Order is hard to be said, suppose union of Faith what is that to the question in hand? and I would aske R. B. what shall become of Infants, but because he propoundeth it as an inconvenience, attending the holding the perpetuity of the Church, and so asketh me the question which he might have spared, till he could resolve what should become of Children dying in Infancy, I shall answer, that *John Hus*, and *Ierome of Prague*, and other holy Confessors of *Iesus Christ*, they had union with *Christ* by Faith, which is first and maine, yea they had relation to the Church, though in deep defection, so as he publisheth his hope in vaine, he saith further, if they were united to *Christ*, then *Christ* may have a Spouse, although no visible Church in the World; but he doth but say it, wee may chuse whether we will beleeeve him. It is as much *non-sense*, as if we should say *Christ* may have a Spouse, though hee have none, sure R. B. grew dull and much forgot himselfe.

The next Section containeth for the most part *tautology*, the man delighting to sport himselfe like a foole with his owne bable, onely he had a minde to aske me a question which I shall answer in convenient place.

R. B. Proceedeth further, and hath another bout concerning the perpetuity of the Church, carrying along with him his devised fable which he still fathers on mee, without which he can say nothing, he tells his Reader that I say, seeing none can make it appeare elsewhere, he might have added in purity: he saith I say it is likely it continued under *Antichrist*, so it seemeth he knew my drift, and did of purpose wrest and pervert my words.

But he here demandeth how it can bee probable, why, because a little before I spake of the universality of the defection. I did so to shew no Churches remained a part in a pure way, therefore I said there that which hee also mentioneth

mentioneth here, that in that regard the *Waldenses*, were
 the first fruits to God they comming first out of defection
 into purity, but the 2 *Thess.* 2. troubleth the man much,
 and that I alleadge it to prove the Churches continuance
 under the defection of *Antichrist*. This is a riddle to R. B.
 and he is as a in a maze, but hee answereth plainly here,
 that Temple here spoken of where the man of sinne sit-
 teth, and is worshipped cannot bee taken for the Church
 of God; but what is his reason, because it is said verse the
 3. *the man of sinne is not revealed, till first there be a departing* :
 then v. 9, 10. he speaketh of his deceiveablenesse in the
 way of his comming, he asketh himselfe a question, and
 maketh himselfe answer such as it is, in whom saith hee
 not in the Church but in them that perish; as if many of
 the Church might not perish, sure he forgetteth the Pa-
 rable of the ten Virgins, that five were wise and five foo- *Mat. 25.*
 lish; but doth R. B. indeed thinke that the mystery of in-
 iquity rose, not in but out of the Church, that is a rare o-
 pinion and singular judgement, which I never heard of
 before, and most contrary to the truth, for the Churches
 might have continued till now in purity but for the
 working of that mysterie, and beside I would faine learne
 how it should be a mystery if simply in the World, not at
 all in the Church, I had like to have passed by his reason,
 the falling away is first, the revealing is after, what of
 this? when the man of sinne which began to worke in the
 Church in the Apostles time had got some strength, then
 he shewed himselfe more fully; but he saith it must needs
 follow, that seeing the persons the master of the Church
 are departed from the Faith: therefore it must needs fol-
 low they are not in any wise to bee esteemed the Church
 of God he doth but say this also we need not beleve him *Psal. 106*
 unless we will, but sure this departing was not totall like *28.*
 their dipping, *Judah was departed from God and followed* *Ezech. 16*
Idoles,

Exe. 16. *Idoles*, yet with *Iudab* was Gods Church, so it may be and is under the defection for all his saying, in no wise it cannot be, he would further inforce it from my judgement about the *Beast*, and because they that wonder after the *Beast*, and follow him, are such as *are not written in the Lambs booke of life*: It may be I am dull, sure I understand not where the force of this reason lieth in regard of the matter in hand, what if I doe hold the Church may consist of such? many of whom may perish, I thinke the Scripture will maintaine me in it.

But he hath a wonderfull conclusion, I doe not say it is presumptuous, but sure it is blasphemous: his exposition of *2 Thess. 2.* He saith the Temple there is no more the Temple of God than *Antichrist* that sitteth there is God, nor no otherwise to be esteemed, nor hath any on more reason to affirme the one than the other, see if he doe not take the Spirit in selfe, for the Spirit with more reason affirmeth it, then *R. B.* hath reason so arrogantly to speak as he doth. It were good for all sober minded men to beware of such desperate contradictors of the word of God, weigh but the matter seriously; is there no more reason to affirme the one than the other, why doth the Spirit say he doth sit in the Temple of God, what Temple hath God in the World but his Church? and that is called his Temple every where.

2 Thess. 2.
7. The mystery of iniquity it rose up in the Church, how long it was before the Church was destroyed by it, *R. B.* cannot tell at the first, it was of the same nature being weake; as after when it was strong, and was exalted to that height, all which weighed it will appeare, that *R. B.* had little reason to speake presumptuously as he hath done: he taketh what he hath said for a full confutation, and that it cannot bee any such continuednesse of the Church, and most impudently fathering a lie upon me he concludeth

concludeth this matter: It must bee as *R. B. pag. 2.* saith, that under the defection of *Antichrist* it could not continue, but where are any such words in *page 2.* or in any part of my discourse, no marvell he that durst be so bold with the Scripture, should deale so by me, sure his Church if it continue till they know it, will deale with him for it, for without & not within is place for all liers, Thus I have followed him to and fro in this particular of the Churches perpetuity, and continuednesse in the World, particularly under the defection of *Antichrist*, I doubt not but it will appeare to be a truth for all *R. B.* hath said, or is able further to say to the contrary, that he beleeveth it not I suppose it doth plainly appeare, that they in their way have no ground to goe on till this beleevd, namely the cessation of the Church, that their practice is grounded upon the denyall of a truth, fully held forth in the Scriptures of the Churches perpetuity, let them shift it if they can, and in their next let them informe the Reader, the true sense and right meaning of those Scriptures by mee alleadged, and I only advise they take heed of falling into some familisticall straine, I have done.

Now he proceedeth to Baptisme and saith, suppose the Church hath continued, then Baptisme by which the matter is difference't cōtinueth also, so it is probable his Baptisme is the Baptisme of Christ derived from thence, *R. B.* hath forgot his question, he asked me before, and merrily said it was a bull: but what thinketh hee, is not the derivation good and rationally? he would have it taken notice of, that the best ground his opposite hath is but probability. But it were well if he would once leave his fabling: I said it was more than probable, and I thinke that is certaine if I mistake not.

But further he saith, seeing I hold Baptisme dependeth on the Church: he addes true; and so maketh a hinge for

his doore to goe up on, I would faine know where he learned in the Scripture this true and false with reference to the Church, and Baptisme, it will trouble him much to finde it: the Church is either the Church of God, or it is not, and so Baptisme is either *Christs* Baptisme or it is not, but of this by the way; in the next hee will happily shew it, then he proceedeth and taketh notice that I hold not the *Church of Rome*, the *Church of God*, but that State I hold to be the mother of *fornication, Sodome and Egypt*: he thinketh it must needs follow that the *Church of Rome* hath not the Baptisme of *Christ*; he is so frequent in the change of Termes, as I might make a booke of it, I write of the *Church* and Baptisme, the Ordinances of God continuing under that Roman State in that defection; hee is alwayes up with the *Church of Rome*, and the Baptisme thereof, hee cannot reach higher in his understanding but it must bee the same, and from that, that I hold the *Church of Rome*, not the *Church of God*, hee will make it follow, whether it will or no, that the *Church of Rome* hath not the Baptisme of *Christ*: will he make it appear that Baptisme doth not remaine the Ordinance of *Christ* under that State? who hath said the *Church of Rome*? This he will make to appear by a lame Argument, thus, if the *Church of Rome* hath not continued (what meaneth the man, it never was the *Church of God*, although God had a *Church* in the Citie of *Rome*) therefore Baptisme by which the matter of the *Church* is differenced, hath not continued in the *Church of Rome*, sure this is a bull, the *Church* I indeed hold continued in the defection, and under the Roman State, though *R. B.* fathered a lie upon me and said, I held it could not there continue, and as the *Church*, so Baptisme by which the matter of the *Church* is differenced, not pure matter from corrupt, but matter from that which is none at all; as for
true

true and false they are words of his own coynings before, not found in the word of God.

So as here hee taketh occasion to answer a passage in my discourse, wherein I desired any to shew the error or absurdity, hurt or damage that cometh of, holding the *Church* and ordinances to have continued under the defection, &c. as in my discourse may be seene. *R. B.* here saith, I may easily see it from what I have written my self: well, what is it? This it is that Baptisme differenceth the true matter from the false, notorious fabler and falsiner! againe in his inference, if the Baptisme of *Rome*: instead of in the defection: and thus he goeth over and over in his termes, be the Baptisme of *Christ*, which differenceth the true matter from the false, yet more of this coyne: It should be, which differenceth the matter of the *Church* from that which is no matter, and the matter being so laid downe. Where then is *R. B.* his great absurdity, that I may so easily see, sure hee may more easily see his folly and base dealing, without true and false, and such words of his owne foysting in his inference, and pretended absurdity vanisheth in the ayre: but what *Tautologie* he here useth of this true and false, it is much to see men love the bratts of their owne braine. The summe of that great absurdity that *R. B.* can shew of holding as before is set forth, is only, this Baptisme under the defection differenceth the matter thereof, the *Church* from that which is no matter at all, such as are the *Jewes*, *Mahometans*, and other Heathen, and doth it not? and this is his great absurditie: It were well for *R. B.* if no greater did follow of his holding the visible *Church* of *Christ* to be ceased out of the World, his close of this *Section* is a seeming contradiction he supposeth in my tenent, wherein he still abuseth me and my Reader; he saith I affirme *Rome* is the Mother of Fornication, I doe so: and also that *Rome* is the true

True Spouse of *Christ*; where have I said so in all my discourse, he cannot end one *Section* without fathering some false matter on me.

But with the leave of *R. B.* for more full satisfaction to the *Reader*, I shall shew that there is a different consideration to be had of the *Church* in defection, and that it may be minded diversly either in a good sense, or in an evil, though he happily cannot see it, so as in one consideration according to the corrupt defiled condition, it may be called *Sodome*, and *Egypt*, the Mother of Fornication, and yet in some other sense, and minding the Church of God, *R. B.* will hold himselfe both a Saint and also a sinner, but this in a diverse consideration and respect, *Judah* was the Church of God, and yet she is called *Sodome* and *Gomorrhah*, and an Harlot, and *Laodicea* the Church of *Christ*, yet in an other weighing, such matter as was fit to be spued out, the great absurdity before lieth in *R. B.* his lame understanding. And now he commeth after his great travell to conclude this matter thus, that seeing true Baptisme differenceth the true matter from the false, observe that without true and false he is aground and cannot stir, but he still impudently will father this on *P. B.* and yet further saith I say so in my Epistle, where there is no syllable to any such purpose; he proceedeth in his conclusion, the Baptisme of the Church of *Rome* is not the Baptisme of *Christ* that differenceth the true matter from the false; a very worthy conclusion, a bratt of his owne braine pleaseth him well, and so I leave him to hug his true and false; I shall now desire the indifferent Reader to mind whether *R. B.* hath said any thing to purpose against the perpetuity of the Church yea or no, or against the sense of the Scriptures by me alleadged to prove the said perpetuity.

And also neither I did not say right, that there is no ground for their practice, till they hold this that the Church

Esay 11.
Eze. 16.
Rev. 3.

Church is ceased and not to be found in the World, which it seemeth to be very playne by R. B. that they doe hold, and so lay for the foundation of their practice, and proceed, a foule error; no marvell they bee no more stable, and settled, but still in their changes, how forcible are right words? but what doth wrong reasoning profit? it will never satisfie any tender conscience certainly.

R. B. Proceedeth to Baptisme, and taketh notice of *Iob. 6. 25.* what I said, that if the Church be ceased then Baptisme is ceased: herenow he is something more calme, he wants his true and false to help him out, to that he answereth, that although Baptisme were ceased, so as there were no baptised person in the World: yet as long as Baptisme is found in the word with a Commission to doe it, he doth but beg the thing in question never answering to what I objected in this case, here the 28th. *Matth.* must be alledged but to what purpose, I suppose none can tell: Baptisme he saith may be obtained without any such speciall Commission as had *Iohn*, if an unbaptised person shall doe it. R. B. will excuse him of running before hee is sent, though God never speake one word to any such so to doe: But he saith it will follow no more to be unlawfull so to doe: then it will follow that because *Abraham* might *Ier. 23. 21.* not circumcise himselfe, and Males before circumcision *7. 22.* was instituted, and he commanded so to doe, therefore the *Israelites*: see the weakenesse of the man in his Argument, he should say therefore the *Philistines* or other Heathen might not circumcise themselves after. Indeed so he had overthrowne himselfe: for they might not, though Circumcision was instituted and commanded: yet they must goe to *Israel* as I urged the going to *Sion*, and there lighting their candle, as the Heathen of old did to *Israel* which he passeth by with silence, here is R. B. his Argument, Circumcision is instituted and commanded:

ded: therefore the *Philistines*, *Ethiopians*, and other Hea-
then might circumcise themselves and their Males, I
suppose hee holdeth not so; if he doth hee holdeth
contrary to the truth, and this is the very case,
which *R. B.* pleaseth himselfe withall; but hee pro-
ceedeth further, and argueth upon the point of neces-
sity, It was necessary for *John* to have Commission, as it
was necessary to have a patterne for the first building of
the Temple; but here hee evadeth from the Commission
to the Pattern, and so deceiveth the *Reader*. I would
faine know of *R. B.* whether they had not a speciall
Commission to build the second time.

Hag. 1. 7.
8.

It is sure they were not onely stirred up, but bid goe up
and build the house, and God would be mercifull to them;
But now *R. B.* tell me because there was a Temple de-
scribed in the word, and that was ruined and overthrowne,
might they build it againe before God bid them? might
they build it in any place? and which is more and indeed
to the life of the matter, might any but those of *Israel*
build it? I am sure it was said to others it was not for them
so to doe, though the patterne was in the word, as in like
manner it belongeth not to unbaptised persons to bap-
tise, though the patterne be in the word, it is onely for
such as are baptised.

Efra. 4. 3.

To that objected that the Commission 28th. *Mat.* It
was onely to baptised persons, and intendeth none other;
R. B. answereth it requireth all persons as are made Di-
sciples, or shall be to be baptised, if hee had inferred that
it is most likely there shall bee a continuance of baptised
persons in the World, that so his pleasure might bee ob-
served he had said something: but he saith Christs voyce
must be obeyed, therefore he concludeth a necessity, to
doe as they doe: run before they are sent, baptised they
must be, why have they not a little patience? baptised
persons

persons there are none in the World, yet another lie must be fathered on *P. B.* to make good the matter, hee believeth none in a pure way, but under the defection there might be some alwayes found, *R. B.* might know I reasoned from their ground and practice, and not from my owne judgement, if he were not blind or a vaine Caviller as I told him before.

But it appeareth to be true, that *R. B.* indeed holdeth so, that at some time lately there were no baptised persons in the World: And yet Baptisme might be raised againe well enough; there being none, how then? why saith hee in the *1. Timo: 2. 6.* *The Scripture is profitable and serveth for instruction in all righteousness to perfect the man of God unto all good workes*, as is there declared, if to all saith hee then to this of Baptisme: *R. B.* upbraided me for misapplying the Scripture, but it were well if he had first seene the beame in his owne eye, and cast it out: truly this is a wonderfull thing that so rare a practice should have no better ground: the Scripture did not furnish the Heathen to circumsise themselves to erect a Church among themselves to offer Sacrifice, yet these were good workes: It was a good worke to build the Temple, yet the Heathen were not furnished to doe it as before, God is the God of order which when it is neglected, for breach of due order he is offended, he is displeased as in the case of *Uzzah*: it was not for *Saul* to offer sacrifice though it were a good worke as it is not for an unbaptised person to baptise: though *R. B.* doe foolishly inforce it by vaine confidence, the Iron was dull that he needed to put to his strength: But let us see what it is he thus confidently affirmeth, that as at the first *John Baptist* at the command of God baptised others, though unbaptised himselfe, even so according to his example written for our learning we are taught what to doe in like case of necessitie, he at length

2. Sam. 6.

6.

1. Sam.

13. 12.

is arrived at a faire haven, necessitie hath no law, being in a great strait indeed, brought upon themselves by their erroneous ground, of holding no baptised persons in the world, after the example of disobedient *Saul*, being in great strait, they are bold to baptise others, being unbaptised themselves, our Lord did not so, though he were the King of the Church, as I told them before, which he tooke no notice of: but yet further he saith according to *Rom. 15.4.* A disciple at the command of Jesus Christ, where is that command in the 28. of *Matthew*, this serveth at every turne, as true and false did before: it is foure times alleadged in this short section belike to fill up, that he might seeme to say some thing, but it may not be counted Tautologie: but doth the 28. of *Matthew* command unbaptised disciples to baptise others, sure *R. B.* is mistaken and never able to make any such thing appeare.

If any say *Johans* example is extraordinary, and so not exemplarie: he answereth, theirs is an extraordinary case, truly so it is: without the rule of the Scriptures: but it may be *Dauids* eating of the Shew-bread will stand them in stead. Indeed, in the case of extreame hunger to preserve life it might: in extravagant courses, such as cannot be warranted by the Scriptures, some have done as here *R. B.* doth, catch at *Dauids* example, upon some case of necessitie, to doe that which is not lawfull; this is their case he saith, and hereby he saith, they justify their practise, but how well, let all men judge. But sure *R. B.* forgot himselfe in this, or otherwise he dissenteth from others of his judgement. There were baptised persons in *Holland* of a hundred yeeres discent and more, to have repaired thither were more easie, then for the *Eunuch* to have gone to *Jerusalem*; as easie it was, for them to have gone thither, as for our Lord to have gone over *Jordan* to

Act 8. *John.* If *R. B.* question their baptisme, it is much: happily

Matth. 3.

13.

ly he may, because they practise not totall dipping; then sure it is likely, the restoration is but of two or three yeeres standing, a very rare businesse, and how rare are baptised persons, he concludeth there needs no new commission to raise it againe, we may beleeeve him if we will: All the rest of what I wrote concerning this matter R. B. passeth over, not finding as is likely what to answer, in speciall, that which I declared concerning corruption, not making a nullitie, he concludeth this matter with saying, their practise is not like that of *Nadab* and *Abihu*, and setting children against persons of yeeres, he would make as if his opponent, were against the baptising of beleevers, or persons of yeeres, because he holdeth the baptising of Infants: a fallacie and fond conceit, as if such of old as should hold the circumcision of males at eight dayes, must needs be against the circumcision of men of yeeres. But I must tell R. B. that it was unlawfull to circumcise those of the ten tribes, when they were of yeeres, that had beene circumcised, though in Apostacie in their infancie. And this is indeed the true case betweene R. B. and his opponent, if he could or would see it.

New things are very pleasing, and many are much taken with them, as is R. B. with dipping, about which he taketh great paines, produceth many Scriptures, and would seeme to be so strong, as nothing is able to withstand him: First, he saith, I am greatly offended, he doth but surmise, for he cannot gather it out of my discourse; he sheweth what dipping he meaneth, totall dipping of the whole man over head and eares; he pretendeth this is the commandment of God, wherein the 28. of *Mattheu*, this now must serue the turne, as true and false did before: but sure it is a rare thing to gather it thence, for if dipping were there injoynd, yet sure totall dipping cannot be: It is not said goe dip all nations totally, or over head and eares, certainly

Cor. 12.

Rom. 6.

Matth. 28.

10.

Mar. 1. 9.

Mat. 3. 16.

Ioh. 3. 23.

Act. 8. 38.

tainely, this totall dipping is some voluntary religion, having a shew of wisdom; as mens owne wayes have; he quoteth many places, and sundry examples; but sure the man is as one that looketh through a greene-glasse, he seeth all of the same colour, all and every of those Scriptures, and examples are for totall dipping, the whole man in matter and burying of him under water; and I appeale to the judgement of the indifferent Reader, whether there be any the least syllable to any such purpose: no marvell he should check me for not beleevying of it; and so confidently to father his fancie, and erroneous conceit, on the holy Scriptures, and which is more to hold all the Churches, and Christians in the World to be unbaptised, but those two or three that have been thus totally dipped: he is in a high straine if he can keep it, I hold not dipping so necessary, but that a person baptised by sprinkling, must needs therefore be esteemed unbaptised, I indeed acknowledge I hold washing the maine, as before I declared in my discourse, and washing by the way of dipping, or by the way of sprinkling, to have in them the substance of the Ordinance being wayes of washing; he is pleased to take notice of the Reasons, I alledged, which is first that springling can be but a defect in the quantity of the Element; I said it is a wonderful thing a nullity should follow thereof: and is it not? to this he saith that he wondereth any should esteeme that an Ordinance of Christ, which Christ never ordained; but this is only to beg the matter, unproved: but the 28. Ma. 19. serveth still; Christ hee saith never ordained sprinkling, but dipping; therefore sprinkling in Baptisme is none of Christs Ordinance, and so by consequence a nullitie; Thus easily in his conceit, and fully in his opinion he hath made the Baptisme of not a few persons in the world; If I should make the like against his totall dipping

ping he would not receive it, though it be his owne, *Christ*
 never ordained totall dipping by an unbaptised person:
Ergo it is none of *Christ's*, but a nullity, and by consequence
R. B. is yet unbaptised. *He* taketh notice of a second reason I set forth, and that
 is of placing the substance of an Ordinance in the Crit-
 ticknesse of a word, to this *He* answereth, that he placeth
 the substance of every Ordinance in its conformity to
 the word, so as defect and corruption make a nulli-
 ty, I suppose he holdeth; but he propoundeth a case for
 discovery, sprinkling is no more to bee esteemed Gods
 Ordinance, then to prick the finger was to bee esteemed
 Circumcision, and he that would not take that for Cir-
 cumcision might as well bee accounted a Critick as hee
 that will not take sprinkling for Baptisme; sure *R. B.*
 hath but little time in his paralell, sprinkling at the most
 is but a defect in the quantitie of the Element for all this,
 I will make a case and leave the Reader to judge of it, if
 any unskillfull Circumciser should have left some litle
 part of the foreskin through oversight, should it have
 been a nullity and no circumcision? I suppose nay: so if
 any shall misse in washing by shortnesse in the quantity of
 the Element, yet it may bee *Christ's* Ordinance notwith-
 standing, for that such a defect or corruption doth not
 make a nullity thereof, And if any dipper in *R. B.* his way
 should through some neglect or other accident, not dip
 the Crowne of the head as well as all the rest of the bo-
 dy under water, I suppose *R. B.* had but little reason, if
 he should not account it true Baptisme in his way, not-
 withstanding he proceedeth: and here I note how faire-
 ly I dealt with them, and how foully hee hath dealt with
 me, I set downe their opinion so right, as that hee doth
 not goe about to mend it, he for the most part fathereth
 this, and the other falsity upon me, and by change of
 phrases

phrases altereth often the whole matter for dipping in Baptising, and against springling or washing they produce that *Rom. 6. Collo. 2. 12.* of Buriall with *Christ*, which sprinkling they judge cannot import or hold forth: To which I in my discourse answered, that sprinkling or powring water on the face doth hold our Buriall and resurrection also, and indeed I judge it doth, and so understanding men will account whatsoever *R. B.* thinketh to the contrary, to this purpose I alleadged that in the *10. Corinth.* of being baptised in the cloud and Sea, and the Scripture telleth us they went over on drie ground, to this *R. B.* answereth not, for indeed he could not, they were dipped, they were buried as faith the word: But here he inferreth that by this reason they should not be sprinkled; Why? because, they had not water on them: But *R. B.* may minde, how they had the Sea on either side, and the Cloud over them, and were in the Water: That the Spirit accounteth Baptisme, as it doth Sprinkling, and washing, as well as dipping, so, as Water is necessary for baptising, but the use of it may be divers, some more neere, and some more remote from the written manner, and full scope of the ordinance, and yet have the substance of the Ordinance in it. And if *R. B.* could make the sea divide as *Moses* did and should carry one of his disciples into it they might be so Baptized as they were, I shall beare his derision and proceed, The Baptisme in the Cloud and Sea, urged, pleaseth him not, he therefore seeketh by a question to intrap, first he would know whether I hold it the Baptisme of *Christ* instituted *Mat. 28.* I let *R. B.* know I hold it the Baptisme of *Christ*, as the spiritual meat and drink were that are there also spoken of and that it held forth and had an eye to that Baptisme after ordained by *Christ* *Matth. 28.* as the spiritual bread and drink there did &c. And held forth the

foode in the Lords supper the substance of all which was
and is Christ, so as it is a verie pertinent instance and ex-
ample whatever R. B. thinketh, But he hath a farther
demande wherein he abuseth himselfe, and me and the
reader, with one of his accustomed Fables; fathering a
thing which was never my iudgement nor practise about
sprinkling. I let R. B. know I hold water necessary in
Baptisme, If he can divide the sea let him so Baptize, I
shall not finde fault with him, his inference is vain about
voluntary Religion, and will not help his Baptisme gar-
ments at all.

To that by me objected that the forcing Baptisme
thus to hold forth buriall, we lose that which it holdeth
forth equally with buriall: Namely, the sprinkling of the
Conscience in the blood of Christ. *Esay 52. 15. Heb. 10.*
33. Ezek. 36. 25. Heb. 12. 24. And the Laver of Rege-
neration and washing in the blood of Christ that blessed
fountain *Acts 22. 16. Heb. 10. 21. 1. Corin. 6. 11. Re. 1. 5.*
R. B. answereth, denying that sprinkling in the blood of
Christ is required to be held forth in Baptisme, to which
I say it is an easie thing to denie a matter never so plain.
I shall refer the matter to the iudgement of the Godly
wise, whether the outward washing in Baptisme doth
not hold out every way of cleansing of the soule in the
blood of the Covenant, Baptisme is the outward way of
washing away sin. It was said to *Saul Acts 22. 16.* Be
baptized and wash away thy sin &c.

Now sprinkling with which R. B. is so much offended,
is a way of inward washing away of sin as before, and if
R. B. please to consider the Scriptures again in speciall
that in the *36. Ezek.* He may if he be not overswayed by
preiudice, happily change his minde so as to see that
sprinkling both outwardly and inwardly hath in it the
nature of washing to cleanse, And though hee like an
unwise man hath againe censured my iudgement & pra-

tise about this matter; he hath condemned me being innocent, for I tell him once againe I hold washing more fully according to the nature of the ordinance, but sprinkling being a way of washing to cleanse cannot be altogether reiected; he hath something further here, which because I doe not understand his aime and drift, being unwilling to father any thing on him but what he holdeth I passe it by, and the rather because it is but the repeating of the scriptures before set forth, he being mightily taken with his sence of them; pleasing himselfe with his owne conceipt that sprinkling for washing or cleansing is borrowed from the shadowes under the Law, and to no whit to the purpose, and so he would put by the manner as no way significant but onely the matter, blood: sure the spirit knew how to teach if we knew how to learne: I will sprinkle cleane water upon them and they shall be cleane: againe the blood of sprinkling, and our Conscience sprinkled, Is there nothing in these and the like but onely so as to be borrowed from the Law, and that is all I suppose R. B. is deceived at the least.

But now to that other particular of washing in the blood of Christ, which I said was also lost by thus inforcing dipping; He answereth that I am much mistaken: Why how appeareth it? in the iudgement of the spirit he saith dipping is washing; so I say in like manner is sprinkling also as before *Ezek 36*. But if dipping be washing, then washing may be dipping: in a spiritual sence sure it is; where is R. B. then: But though dipping be a way of washing, yet all dipping is not washing, nor so intended, a thing may be dipped in water for other ends: as for instance, a *Smith* dippeth his hot iron in water, and intendeth no washing, he saith to washing by the way of dipping much water is required: Indeed totall dipping must have some quantitie, but lesse then *Jordan*, or *Enon*

... man hath againe conceived my judgement ... rivers

rivers may suffice to dip a person over head and eares: he saith here it doth follow, that as dipping the whole man, &c. it doth lively represent our buriall &c. so doing it in much water, must import a full resemblance of our washing in the blood of Christ, *Zach. 13. 1.* To which I say, sure our Lord did not thinke so of the quantitie of either water, or washing, as *R. B.* doth. *Peter* was indeed some way of his minde, it appeareth; our Lord tooke a Basen: and he told *Peter* that would needs be washed all over as they will be by dipping, that he that is washed, needs not but to be washed in one part &c. *R. B.* here sure forgot himselfe, the manner in the case of sprinkling though much inforced, he would have to import nothing, onely the matter; but in the case of dipping, he will have the maner as essentiall as the matter. And the quantitie of the element he will have as significant as the matter, to wit, water it selfe: But though he be partiall, it being his owne cause it must be borne: so he concludeth this particular saying, they doe not lose by dipping, the holding forth their washing in the blood of Christ, and againe, he must father a falsehood on me about sprinkling, ere he leave it: *R. B.* proceedeth, and taketh further notice of what I write, and setting down a part only, that doth not hold forth my meaning: but the contrary hee answereth thereunto as pleaseth him; I said all doe, or may know, that a thing dipped is not therefore washed, neither is washing alwayes intended in the dipping of a thing in water, there is a washing by dipping I said: *R. B.* answereth, that much lesse is that which is sprinkled, therefore washed; I argued to inforce washing as the maine thing, and dipping but an accident in the way of washing, as is sprinkling in like maner, for as there may be dipping without washing, so there may be sprinkling also; but he mindeth further what I said, that a thing dipped is not there-

Iohn. 13.

therefore washed and made cleane, I said washing is not alwayes intended, as before in the dipping of a thing, this I said to inforce washing, as most fully significant, and according to the nature of the ordinance. To this he answereth, that much lesse is that which is sprinkled, washed, and made cleane, I say, a thing may be sprinkled as well as dipped, and not washed, or made cleane, yet there is a way of washing and cleansing also by sprinkling, *Ezek. 36. 25.* he saith, he hath proved that is washing, so I have shewed that sprinkling is also; he saith, he that is dipped is washed, so is he that is sprinkled also; he saith by consequence he is made cleane, so far as the ordinance doth require, I say so also of sprinkling, according to that which is the life and substance of the ordinance, the cleansing of the soule in the blood of Christ, *Ezek. 36.* Surely R. B. will acknowledge that washing is the principall thing in baptisme, and that there are divers wayes or manners of washing. And that at the most dipping is but a way of washing; I say no more, but that to me it is an admirable thing, that any should lay such waight on that way of washing, as that all other wayes should be nullities in their account; especially, that washing the maine and principall thing in the ordinance, should not be baptisme, or the ordinance of Christ, when that so fully holdeth forth our washing in the blood of Christ; that blessed fountaine, and cleansing thereby.

I declared what I thought the ordinary way of their washing to be by dipping the thing in water, and rubbing or the like in those countries where baptisme was first instituted: I said it is yet the way, or manner of washing in some cases, as may be seene in the Diets washing their matterials in the ryer *Thames*. R. B. applieth this to baptisme, as if I spake of that: sure he was dull of understanding: he saith they doe practise so, namely dipping, and

and when I can prove he saith they dipped oft; they will dip often too; like enough so I say, for they are for all new things, right, or wrong: But R. B. tell me, did they not dip often to cleanse in the ordinary way of their washing? looke but on your owne example produced, to prove dipping, washing; was he not to wash seaven times? doe not those I mentioned dip, or plunge their materialls oft in water? R. B. carrying the matter in his assumed sence, asketh me why I am offended with them for dipping but once? I told him that totall dipping was the thing I excepted against, for dipping by way of washing, not totall but of a part, I told him it was a laudable way, especially in hot countries; R. B. saith further, that if they dipped by way of washing, at the first, then is dipping the good old way, *Iere. 6. 16.* a very poore conclusion. I reason in like case thus, if they eat the Supper in an upper Chamber, or at night, or leaning, the conclusion would be alike to no purpose; hee asketh why I reproach their practice? I answer, because they urge that which they can never prove by one syllable of the scriptures, namely totall dipping; and also lay such load upon one way of washing by dipping, when washing it selfe is rejected; but R. B. saith, he seeth I love to wrangle: I say, he sure loveth to pervert counsell by words: he would not make his reader believe I spake of baptisme, else when I spake of common washing: That I love to wrangle, he saith, appeareth because in stead of dipping often and rubbing to cleanse, I now say a little water serveth to set forth our washing in the blood of Christ as well as a great deale, and the washing of one part as the face as the usuall manner is, as well as the washing of the whole man: I do acknowledge I doe so hold and am willing to be judged by the godly wise whether it be not so: For I reason thus, if a great deale of water be necessary in Baptisme, then a great

Ib 38.2.

great deale of bread and wine in the Supper by like reason which indeed would carnallize the ordinance, and again if a great deale be necessary and the quantitie have such force in it, then the greater quantitie the greater force and more full holding forth the fulnesse of the blood of Christ; And so not some little brooke like old Foord, but rather the great sea, for this argument wolud carry men *ad infinitum*; But truely I thinke one drop of Christs blood to be of that force and efficacie, that if we be but sprinkled with it, it will purge our conscience from dead workes: I would pray R.B. and all other to observe the place by me alleadged: not to prove Baptisme or the manner of it as he would seeme to take it, but to illustrate the thing in difference, touching totall dipping and washing but of a part, and a little water and much, For sure I thinke R.B. his answer will be counted weake and unsound in that he saith a little water serveth not to set forth our washing in the blood of Christ as doth a great deale; as for that place produced *Zacha. 13. 1.* The Lord aimeth at the purenesse of the blood of Christ and unexhaustiblenesse of it: rather then at the muchnesse of it, for then a sea the greatest of all waters, rather then a fountaine would have beene exprest, the which I leave to the judgement of the reader: R.B. his judgement concerning a part not answerable to the whole, is as weake as the former, he saith the washing of a part doth not set forth the cleansing of the whole; whom shall we beleieve, our Lord or him? our Lord told *Peter* in all cases of washing (I do not say it was Baptizing as he would make the reader beleieve) that he that is washed, needed not but to be washed in one part, and is cleane all: in the *36. Ezek.* sprinkling it cleanseth from all sinne and filthinesse: sure that place *2. Cor. 7. 1.* R.B. misapplyeth in this case, here he yet againe fathereth a false matter on me

John 13.

me but I must beare it; he in the end after some further impertinent matter, saith he supposeth I know Christ would teach his disciples humilitie by that act: But what then doth he teach nothing else? doth he not teach that he that is washed needs not but to be washed in one part according to his Masters will? and further also that he that is so washed is cleane all? and if so in this washing then sure in that mysterious washing much more; But in his conceit to wash a part is contrary to his own Institution *Ma. 28*. The man is sicke of totall dipping, but it may be he may recover.

He saith further, my great objection is that totall dipping cannot be performed with modestie and shamesfastnesse; I say I iudge it cannot, and I thinke such as are godly wise will thinke so also, But he saith I urged against them in the hot countreyes their dipping often and rubbing to cleanse; Now he saith I cannot determine how it may be done once; If I had not met with such a perverse opposite I should have spared my selfe and the reader much paines: did I say they dipped and rubbed in Baptisme? he *R. B.* Did not *Naaman* dip or wash seaven times? do not those I instanced in dipping oft their materials, by which the way of washing is set forth; If *R. B.* have no more to say to save his course from Immodestie he is in a poore case: Going in his owne way he saith surely I will conclude they put on a linnen garment: I will rather conclude such are wise and modest above what is written, that shall hold totall dipping and yet use a Covering, I suppose *R. B.* will hold so too, If he do not, some of his opinion doe I am sure? It will follow they baptize the garments into the death &c. of Christ, They doe so I iudge according to their opinion, here yet still he fathereth a lie on me about sprinkling; But he saith not their garments but the persons in the garments, I answer

swer if totall dipping be Christs Command and Institution; so far as covered, so far undipped: whether those garments made for such use and so used are not as holy as *Papish* Vestments I leave the reader to judge. He sayth it must follow that they that sprinkle baptize garments also, I say it is onely accidentall if they doe, they have no devised garment for the use, they have onely common Cloaths; some conscientious men in *R.B.* were true to their principles that have beene baptized in such vestments, will see that the defect hath made void their Baptisme and that they are not to rest in it but to be Baptized againe.

What should be the cause *R. B.* hath laboured so much in this matter of dipping and taken notice of every particular, I leave every man free to judge, for my part I take it to be as I said before, It is new and the man is mightily taken with it.

For I am sure the rest of the discourse is as much against him, and in speciall that which followeth, to which he saith nothing at all; There is one thing in the end of this matter of dipping which he doth not declare himselfe about, Namely whether he learned this new way of dipping of the Romanist and Ignorant *welch*, and whether he count their Baptisme the Baptisme of Christ, In his next I suppose he will doe it.

Now he hath done with the Negative part of my discourse and so he commeth to the affirmative part, how he quitteth himselfe there may be seene by that which followeth; before he cometh to it, he saith I have spoken my minde against the ordinance of Christ: Certainly he is greatly mistaken, I have spoken for the ordinance of Christ which he hath peremptorily condemned, and yet doth, denying the Baptisme of all the reformed Churches & separed Churches, & also of all other Christians either
Reformed

med, or yet in defection, only those two or three excepted that have within these two or three yeeres, or some such short time, bin totally dipped for Baptisme, by persons at the beginning unbaptized themselves, An opinion so rare and singular, so high and presumptuous as I suppose all persons godly wise will abhorre the verie thinking of it:

Had not *R. B.* so travelled through this matter of dipping I should not have challenged him for slipping; as now I shall in the rest of the matter remaining; Certainly dipping was none of the three particulars he would reduce my discourse unto, as he told his reader in the end of his Epistle, I must crave pardon if I declare my thoughts touching *R. B.* that he sure thought himselfe guiltie of what I so marvelled at, Namely that persons should thinke that every Corruption meeting with Gods ordinance destroyeth it forthwith, as if Sathan were stronger then God; And that also his thoughts tell him he is one of them that would pull up the tares with the wheate, and destroy Gods posts with mans, as in my discourse I observed it to be the veine of not a few, of which things he taketh no notice; But maketh mention of my first positive ground, and useth his skill of reducing it to a very narrow compasse, and so shifteth it off without either answering the scope, the reasons or Scriptures, by me produced, so as I might take that ground unanswerable, and say no more. But in as much as I tender the discoverie of light and some clearing to the truth I will a little travell here further; The first ground in my discourse was the Covenant of Almighty God to *Abraham* and his seeds after him in their generations *Gene. 17.* I showed it was an everlasting Covenant both in the nature and in the extent made to a thousand Generations *Psal. 105.* Continuing to the time of Grace, being of force

Ma. 13.

29.

Eze. 43.

8.

Eph. 3.6 force after the suffering of our Lord, that it did extend to the *Gentiles*, they being a part of the seed to whom this Covenant was made as in the discourse may be further seene, none of all which *R. B.* denieth, for indeed he could not, but something I further propounded, he catcheth and that is about the difference, I conceived to be betwixt a Covenant and Testament. That there's two Testaments of Almighty God and one Covenant, distinct in divers considerations, and in speciall in the manner of Confirming, which things *R. B.* refuteth not, though I desired that any one should shew the error that attends it, he after some confused and darke setting forth of the ground, Answereth he marvelleth I should urge Infants being in a Covenant not confirmed by the blood of Christ, to prove their Interest in Baptisme, and so consequently in the blood of Christ.

Gene. 17. This matter he supposeth to be against me, To which I answer, the Covenant of Almighty God to *Abraham* and his seede was confirmed in Christ, and by him, rather in his birth and coming into the world, then by his death and leaving the world. *Gala.* 3. 17. But not to wade in new things I further say that that Covenant *Gen.* 17. was made with *Abraham* and his seed the Church, The Testament by *Moses* was made with the same people, old and young. The new Testament confirmed in particular wise with the blood of Christ it was made with the same people also, the house of *Israel* and *Juda* so as the matter standing so, that the Covenants and Testaments whether so distinct or not (as before) being to yong aswel as old, what cause had *R. B.* to marvell unlesse at his owne shallownesse for indeede to any that hath but halfe an eye it is so far from excluding Children as it doth wholly include them, and interest and in-right them in the Covenant and Testaments both old and

and new, and so in the scale now as of old, especially the Covenant being everlasting and by neither Testaments made voide. But further he saith, If Infants be not in the Covenant confirmed by the blood of Christ who saith they are not: Then can they he saith have no right to Baptisme, which serveth to set forth our blood of washing in the blood of Christ; But I answer if they have interest both in that Covenant and Testament also, then they may have right to Baptisme, But this is most certain as before is briefly declared, so as if R. B. can shew no other error to attend that distinction, it will also as the rest of the matter, passe for good, for any thing R. B. to purpose can say against it: But he saith this excludeth Children not only from Baptisme, but also from salvation by Christ; how it doth so I suppose he cannot tell. If he thinke thus because they are said to be in a Covenant, not confirmed particularly by the blood of Christ, Though Typically and Relatively it be so confirmed.

Then from such a conceit it will follow certainly, that those *Israelites* of old Parents and Children, were excluded from salvation by Christ, they being in a Covenant not so confirmed. Indeed his opinion seemeth to be sicke of this disease, for how Children which he holdeth neither within the Church, nor within the Covenant, nor doe beleve, how they should have salvation by Christ, sure he cannot tell: This R. B. according to his judgement thinketh a sufficient answer, The scriptures which I produced to prove the extent of the Covenant of God to *Abraham* and his seed in their generations; and that the Gentiles they were a part of the seed to whom the Covenant was made, *Ephe. 3. 6.* That children are included, and not excluded, so being in the Covenant and of the Church, have a writ now also to the Seale to be buried with Christ by Baptisme, all which I suppose R. B. granteth

Heb. 8.

Gal. 1.

teth as true, and that he could not gain, say the same: And is therefore by just consequence guilty of offering wrong and violence to the Covenant of Almighty God, and to *Abraham* the Father of the faithfull; in excluding such as God hath not onely included, but expressed in that his Covenant and also in both his Testaments, for these whether so distinguished, or otherwise: were made with one and the same people, the house of *Israel* and *Juda*, so as to exclude Children alway included must needs be a changing the Everlasting Covenant and a bringing in a new Gospel never learned of Jesus Christ, and let R. B. or any other cleare themselves of it if they can.

The second positive ground I set forth it was the stability and perpetuall of the Church, some change being in forme and Administration, but not in matter and relation, as in my discourse is before fully proved; R. B. thinketh he hath disproved the same and so here passeth it by: And he onely mindeth what I did infer from this ground. Infants I said were lawfull members of the Church from *Abraham* to *Moses*, from *Moses* to Christ, what should let them from being a part of the Church and lawfull members yet still? seeing the Church or Kingdome is the same. *Mat. 21. 43*. I also there proved that the *Gentiles* they are fellow-heirs and of the same body. *Ephe. 3. 6*. To all which and that that further followeth in my discourse. R. B. answereth that though Infants were of the Church of old, yet the Lord hath manifestly declared they shall not be so now; It would amaze one to see the presumptuousnesse of the man; hath God so manifestly declared their putting out of his Covenant and cutting off from the Church, where is that manifest declaration? the scripture rather declareth their continuance *Ephe. 3. 6*. But let us see where is that manifest declaration, It is *Gala. 4*. There is mention

on in the scripture but of one Allegorie and that is all the
 prooffe R. R. hath for the excluding of Children from the
 Church and cutting off their entayle from the Covenant,
 sure he is verie neare driven that hath no other prooffe
 but this Allegorie to prove a matter of such great conse-
 quence as the altering of the unchangable Covenant of
 God and cutting off a part of the Church, And this Alle-
 gorie must be expounded, according to his owne sence,
 and fancie or else all is lost with him in the cause, But let
 us see how he maketh the Allegorie speak to his purpose,
 for the putting of Infants out of the Church: *Gala. 4.* It
 is written *Abraham* had two sonnes one by a bond-maid
 another by a free woman; he that was borne of the
 bond-woman (to wit *Ishmael*) was borne after the flesh, but
 he that was born of the free woman was born by promise,
 The sum of all this is that *Ishmael* not being the childe
 of promise, was put out of *Abrahams* family: Alas what
 is all this to the manifest declaration? O yes saith he it is
 an Allegory but sure R. B. had small judgement and lesse
 reason to say an Allegorie is a manifest declaration: But
 happily he may make something of it; I shall minde his
 sence, The bond-woman he saith shadowed out the old
 Covenant: and her son *Ishmael* which she bare to *Abra-
 ham* after the flesh by carnall generation: see what words
 R. B. here useth in setting out the generation of *Ishmael*
 sure there was some Allegorie in his thoughts about them; *Rom.*
 For I ask him, was not *Isaac* borne after a fleshly wife, 4.19.
 and by carnall generation also? sure he was begotten
 and brought forth even as *Ishmael* was, R. B. is yet beside
 the white; hee further saith that *Ishmael* shadowed
 out the carnall *Israelites* which should proceede from
Abraham in after generations, to what time he referreth *Exo. 9.6.*
 this, it doth not appeare: As under *Moses* the *Jewes* are *Act 3.25.*
 said to be a holy people, and Gods peculiar treasure, so
 after

after Christ the Apostle telleth us expressely they were the Children of the promise, If *Ishmael* being cast out of *Abrahams* house Gods Church for mocking; did Type out the unbelieving *Jewes* that rejected the Son of God, as indeed it did, if R. B. held so, I agree with him but sure he meaneth some other matter, and therefore he goeth on further and sayth, The free woman *Sarah* pointing out the new Covenant and *Hierusalem*: But can R. B. put no difference betweene the new Covenant, and the Church in his judgement: that is from above and her Sonne Christ: Some of the Covenant or Church meaneth he; sure Christ came of the Church of the *Jewes* as it is written, *Rom. 9. 5.* R. B. will not account that *Hierusalem* from above, he will confound himselfe, and lose all if he take not heed before he get out of the Allegorie, or bring his manifest declaration to light; he addeth Christ the promised seed. *Gala. 3. 16.* R. B. doth not take Christ here personally, for then it must be exclusively, (I suppose to all others) but he taketh it, I judge, mystically and so inclusively for him and all his, the Children which God hath given him whether *Jewes* or *Gentiles*, males or females young or old.

For his saying in this place not to seeds as of many, but to seed, as of one that is Christ, is as I conceive not of *Jewes* apart as on seed & *Gentiles* apart as another & so seeds, but both together in one to wit in Christ as it is written *Rom. 4. 16.* & I paralell this place with that in the *1. Cor. 12. 12.* where the Apostle speaketh after a like manner & I leave the reader to judge of it; But to go on he saith as Christ the seed, so believers born from above or by promise; sure he meaneth actuall beleivers, so as to be capable of totall dipping, certaine y *Isaac* was not so borne from above, when he came first into the world, and yet then he was the sonne of promise, and *Abrahams* spirituall seed. v. 29.

Heb. 2.
23.

verse.
23.

2. Cor. 12.
12.

28. He further urgeth that we as *Isaac* was, are children of the promise, we *Gentiles*, we *Galathians* are as *Isaac* children of the promise: how was he by descending from *Abraham* of *Sara* Lineally? can any thing be brought more plaine for the manifest right of Children to be of the Church and within the Covenant, then that which *R. B.* would bring to exclude them? *Isaac* the sonne of of *Abraham* by *Sara*, before he came into the world, when he was an Infant of aday old was the childe of promise, and so were all the seed of the *Jewish* Church of old, witnesse the Apostle *Peter* *Acts* 3. 25. In like manner we *Gentiles* are as *Isaac* so children of the promise and have *Abraham* for our father and the father of all our seed, the blessings of *Abraham* being common, the *Gentiles* through faith (as the *Jews* lost it through unbeliefe,) God to be the God of the *Gentiles* by speciall relation and Covenant and the God of all their seed, as of old he was to *Isaac* of *Abraham* & to all the generation that followed. *Rom. 3. 36.*

But *R. B.* supposing the matter not to be yet cleare enough travelleth further in the businesse and saith, that to close up the full intent of the spirit the Apostle *ver. 29. 30.* saith that the carnall and fleshly seed *Ishmaell* for persecuting was with his mother cast out, out of *Abraham*'s house the Church: Well now *R. B.* draweth nigh to his manifest declaration, which is that by their casting out was foreshewen, that when Christ the true *Isaac* should be born here he seemeth to understand that place *Gala. 3. 16.* personally & so exclusively.) And the barren woman, the new Covenant or Gospell, A rare understanding: The barren woman I had thought had been the *Gentiles*, and sure so it is, and not the Gospell or new Covenant; for did not the Gospel alwayes in the sence *R. B.* is now in opening his Allegorie alwayes, bare Children to God, sure it did witnesse the Catalogue of the

the faithfull *Heb. 11.* Further he saith then shall the bond-woman, which he calleth the old and carnall Covenant, with all the Carnall ordinances thereof: This is a very rare sence also the covenant of Almighty God by *Moses* he calleth Carnall; certainly it is a Carnall expression and unsavorie so to call that gracious Covenant of Almighty God which hee of love and free Grace gave or made unto his people *Deu. 33. 6.* and to call those spirituall ordinances of Gods own instituting, how ever some way Ceremoniall, to call them Carnall after the manner of Carnall or Common Generation: But further he saith that all her sonnes the Carnall and fleshly seed *Ismael* and all because begotten and borne of the flesh, shall bee cast out of the house: It doth not say cast out Children out of the Church for the matter so far travelled in, is where it was if not worse and further off.

Cast out *Agar* and *Ismaell*, *Abraham*, out of thy house, for they shall not inherit with *Isaac* and *Sarah* as indeed they did not, And therefore as the sum of all *R. B.* saith that though Children of old were of the Church and within the Covenant before Christ yet they are not now if we please to beleeve him, Children it seemes are great losers by Christ coming: But Alas is this the manifest declaration, that *R. B.* fathered so confidently on Almighty God, in rejecting Children from being of the Church. Truly I suppose he and such of his way, had more need to be pitied for their ignorance joyned with presumption, then to be envied for any rarenesse in their opinions; he further saith my exposition of this scripture page 12. in my discourse, is also to be rejected and cast out, and his rare exposition is to bee received and taken in: For hee saith in my discourse I make such onely to be the sons of the Bond woman as actually refused and rejected Grace as *Job. 7. 35. 36.* He meaneth *Job. 1. 11.* and so became

came bound, I said there as the reader may see that these two sons which *Abraham* had by two women, were two Types, And the Apostle saith it is an Allegory and they did Type out two states of people, and had reference *Mat.* 21. 43. to the time of Grace when Christ came unto his own and they received him not *Joh. 1. 11.* but to such as, did hee gave power to be the sons of God; But such as did not as the greatest number of the *Jewes* did not they became bond and were cast out; the kingdome being taken from them and given to others, namely the *Gentiles* &c. as further may be seene, which rejecting and casting out the holy Apostle so greatly bewayleth *Rom. 10. 11.* The *Jewes* for unbelieve were cast out as was *Ishmael* and *Agar* *Iohn* 8. 36. *Gala.* 4. 28. for mocking, But such of the *Jewes* and *Gentiles* also that did beleve were made free by the sonne that maketh men free indeed: I said thus this Allegorie is fulfilled and we *Gentiles* are as *Isaac* and as the *Israelites* children of the promise. This understanding must he saith be cast out also, and he supposeth he hath a speciall reason for it; for sayth he this implyeth as if they had beene free by nature: Sure the man dreamed, they were free as *Isaac* was by promise, being a part of the seed to whom the promise was made, the *Israelites* they were so free by promise as they could tell our Lord: but they were not so free, but that they must become bond, unlesse they were further made free by the Sonne that maketh men free indeed: *Rom. 11.* Rejecting of him they of free became bond, and are unto this day and cut off, but shall be loosed againe when their hearts shall be turned to the Lord, and they grafted into their Olive tree againe: But this *R. B.* saith is a manifest contradiction of the Apostle, let that bee made appeare, thus hee doth it; The Apostle hee sayth by the bond-woman understandeth all them that were borne as *Ishmael* by fleshy generation, hee then as I said

said must meane *Isaac* also, for he as before is shewed was so borne by fleshly generation, though *Abraham* was old and *Sara* stricken in yeeres, the intent and meaning of the Apostle is far otherwise as before is shewed, though he see it not: and so rudely to father his erroneous conceit upon the holy Apostle: So hee concludeth that all that are not as *Isaac* by promise &c. the *Galathians* bein *Gentiles* were as *Isaac* by promise as before, the *Gentiles* being grafted into the stock of *Abraham* the Church their seed, though lineally descended is owned of God as of old, and after the manner of *Isaac* Children of the promise.

I suppose the indifferent reader will bee able to see how far *R. B.* is from making good, what he so boldly affirmed, And that the Children of the faithfull and such as are of the Church, are yet still true and lawfull Members, and such as are not to bee dealed to come unto Christ of such being his Kingdome; The rest of what I set forth in my discourse touching this second positive ground in as much as *R. B.* happily was in his deepe reducing, to some of the three heads before mentioned, I shall hold him excused for passing it by: If any reader studious of this controversie desire to see further thereof, he may please to peruse the discourse. And so I proceed as doth *R. B.* saying my next ground is the Apostles exhorting Parents to bring up their Children, in the nurture of the Lord, therefore by consequence they were of the Church and so baptized, I said indeed the Apostle writing to the whole Church distributeth the same into parts, and maketh one part Children which he willeth to be obedient, and these were young and to be brought up in the feare of God. Now the Apostle writing to the Church would not meddle with them if without, I alluding to that place *1. Cor. 5.* whether the allusion were so proper yea or no I leave the reader to judge, But about this

this R. B. taketh paines and travelleth about it, and inferreth this and that as absurdities, to little purpose, following thereof, in the meane time never clearing that which followeth of the *Jemes* Children, being left out when they shall be called and grafted into their stocke againe, as no more capable to be of the Church, which were greatly to lessen their comforts and to diminish of the grace of God to them, But minding his promise of reducing he passeth over and commeth in his further proceed, to take notice that I said it was an uncomfortable doctrine, the excludng the Lineall seed of the faithfull from the Church estate and Covenant as of old, for from thence I said it will follow that Parents doe beget, beare and bring forth children to the devill &c. To this he answereth that by nature we are all the children of wrath, *Ephe. 2.* To which I say, that indeed the *Ephe.* were the the Children of wrath before their calling and ingrafting into the Church; And further it is true of the seed of the faithfull, and of the faithfull themselves, that nature considered according to their fallen condition and unregenerate part, they may be so minded, yea *Isaac* the particular son of promise was so also: But by Covenant and promise, neither *Isaac* nor yet the *Israelites* were the Children of wrath, as were the *Gentiles* and their seede, But were the people and children of God, *Eze. 16.* Hee sayth further that our being of the Church, dependeth on our regeneration; which I say is a Familistcall strain: But he farther sayth, if all that are not borne members of the Church shall be damned. I ask who sayth so? Doth R. B. know no difference betwixt these two, that in his judgement, the one must needs follow the other, being out of the Church, and so Relatively without God in the world; then they must be damned and there is no other way, If it were so, children would be in a poor case, according.

ing to his judgement that excludeth them all the church:
But his drift is to inforce some absurditie on me. I shall
take notice of it: he saith there is in my judgement no true
visible Church in the world. This fable we had enough
of before: so he Argueth on thus, no church, no Children
borne in the Church: no Salvation: He asketh mee if this
doctrine of mine be not verie comfortable: he may take
it to himselfe for sure he is the Master of it: And by this
fayned retortion, he thinketh to heale and comfort the
sad thoughts of Parents, against that dolefull conse-
quence, that their children are not now as of old, the chil-
dren of God; but are borne the children of the Devill:
and so hee skippeth over what I inferred by way of que-
stion, which it seemeth he had no list to answer.

R.B. taketh notice of another Argument, which hee
sayth must needes be answered: for hee taketh it, I place
great confidence in it, and indeed so I doe, he setteth it
downe thus, Children of Beleevers are holy, therefore
they may be baptized. 1. Cor. 7. 14. To this scripture ope-
ned and applied, as in my discourse may bee seene, R. B.
answereth, that the Apostle doth not say the children of
beleevers are holy: sure he hath little modestie, he might
as well deny the light at Noone day: doth not the Apo-
say now are they holy, v. 14. But what then doth the
Apostle say, that the unbeleeving wife is sanctified to the
beleeving husband? that is to his use, so as his ox or sheep
and other goods are, I suppose he so meaneth.
Could the *Corinthians* question that a poor Exposition,
It is likely rather they questioned their lawfull continu-
ance with them: because of old the *Israelites* were to put
away their strange wives, and the children which were
begotten of them: which children God did not own for
his, so the y might have conscience of doing so also; The
partition wall being now broken downe, the case it was
otherwise

otherwise, and this *R. B.* in part confesseth as their scruple, but he seeketh to turne another way by multiplying words, and in the end maketh this the sum of all, that their children so begotten (are Legitimate) that is, true borne not bastards, a wonderfull case and rare exposition! if one be a beleever then the children are true borne, but if neither be, then the children are bastards; what a number of Bastards are there in the world, in *R. B.* his sence? hee addeth as a reason of his exposition, that the holinesse of the childe is not concluded from the beleaving of the parents, but from their lawfull use each of other: which is utterly untrue and contrary to the sence of the scripture, that tearmeth the seed of those of the Church holy for their relation sake, but the seed of other not having relation, uncleane, though borne in never so true wedlock. But *R. B.* againe saying the same without any shew of prooffe, that it proveth no more holinesse in the seed of the faithfull, then in the seed of the heathen borne in wedlock. But he doth but say it, we are nor bound to beleve him unlesse we will; He intendeth brevitye he saith, and so referreth me further for answer of *R. B.* where the matter is handled at large.

These he saith are the reasons I can shew for baptizing of children, which because they satisfie not some, but they require as well he saith they may, a precept or example for warrant. He saith I promise to doe that, but first requires a precept or example to be shewed of an unbaptized persons; baptizing either himselfe or others, and also the like for rejecting children their membership in the Church, and right in the Covenant as of old. These two he hath sufficiently done: Indeede if hee might bee his owne judge he hath, but truly he must to work about it againe, or otherwise, men of judgement will count his cause lost, for *R. B.* to prove that an unbaptized person

may baptize himselfe, or others, before he be baptized himselfe; brings *Dauids* eating of the shew-bread, and the Allufficiencie of the scripture to instruct the man of God in every good work, And for cutting of the Intayle of children from the Covenant, and putting them out of the Church: that one onely Allegorie mentioned in the scripture, *Gala. 4.* and this expounded aright, and not according to his erroneous sence, is so far from being for him; as it is cleare against him. It is no marvell he should say it is sufficiently done; It is well he is judge in his own cause, for sure others, no not those of his owne way will say any such thing for him.

Now he will take notice of the performance of my promise and so to the first thing by me set downe, he having cavelled at it before he passeth it by, Namely, children their being baptized into *Moses* in the Cloud and Sea: a verie cleare example.

He mindeth my next as the first, and that is of the baptizing whole households, as the Jaylers *Lydiab*, and the household of *Stephanus* by *Paul* himselfe. *R. B.* replieth to this and saith, he requireth an example of Baptizing Children, and not of households. It is worth the noting, what unequall dealing may be found in men, and how far men are from measuring to others, what they require of others to be measured to them, to prove that an unbaptized person may baptize. *Dauids* eating the shew-bread is a verie cleare example and full prooffe with *R. B.* And he may take himselfe wronged if any shall refuse it. If I had said to him I require an example, not of eating shew-bread, but of an unbaptized person, baptizing of himself, what would he have said, he it is likely would have minded me of the substance of the thing, and the nature and agreement of the matter so parralled as he intended: I minde him so to minde this Instance and proceede.

I reasoned thus from these examples, If Children with their Parents entered not the Covenant Church, estate now, as of old they did: The Apostles would have spoken more particularly and not so generally, for sure hee minded the reproofe of our Lord to *marke* those Disciples, that hindred children from comming to *10.14.* him, for this reason amongst other, because the Church consists of such: It is an example for baptizing whole households however, wherein usually are yong children, It is as pertinent however, as *Dauids* eating the shew-bread before: A family may be tendred, a whole family may be baptized, It lieth on the part of *R. B.* if I mistake not to declare by what right, they being a part should be put by: If he can shew no further discharge but that Allegorie, they will doe well enough. I told him if a household were tendered to Baptisme, and I will now put the case if hee was to be the Baptizer, and there should be an infant, two or three in it, and *Pauls* example should be alleadged to him; by what warrant would he put them by; or who should be his pattern? It seemeth he would rather chuse to follow the disciples which Christ blamed for hindring Children in their comming to him, rather then the minde of our Lord or example of *Paul*: But what I inferred about this he passed by with silence, And thinketh to pay me home saying, this proveth no more the baptizing of children, then it proveth the baptizing of notorious drunkards, theeves and swearers, or whole households have bin baptized in som households, there are such, *ergo*, If I should tell *R. B.* that *Iohn Baptist* did baptize such, and so the cause is by him unaware granted, he would tell mee they confessed their sins first, but the scripture telleth him and us all, that they were a generation of vipers, whose good fruits were not then brought forth: pleasing himselfe in the paralell he saith to me, who seeth

Mark
10.14.

2.1.07

2.1.11

Matth.

3.7.

Luke 4.7.

Luke 4.7.

8.9.10.

11.12.

seeth not yong folly: I may I suppose with more ground Retort it on R. B. againe for making such a paralell and Illusion, for would he have drunkards &c. to be baptized whether they would or no? And if these being in a family confesse their sinnes, though they forsake them not, sure R. B. (or otherwise he differeth from those of his owne way,) especially if they own but totall dipping, will thinke it meet to baptize them, upon that their confession and profession, though they were, and doe after appeare to remaine such drunkards, theeves and whores as hee speaketh of: who may not see R. B. his shallownesse thus to please himselfe with just nothing.

He commeth to the next, I said the whole Church of Collosse was baptized as the whole church of old were circumcised; now a part of the Church which was thus buried with Christ in baptism were children. To this hee answereth our question is of Infants and not of children in the generall, some of which may be old. R. B. told me I loved to wrangle, but sure he is sore sicke of the disease himselfe. Infants and Children not come to understanding, I count one and the same & I suppose properly, and of such is our question, such were members of the Church of old & circumcised; such are members of the church yet still for ought any thing R. B. can say to the contrary, the Apostle *Eph. 6.* speaking in like manner, speaketh of infants or children not grown in knowledge: such as our Lord tooke in his Armes and said of such were his kingdome. To little purpose unlesse to deceive the simple, doth R. B. set forth that old persons, relatively may be called Children. I could also shew that an infant of a day old hath the like expression. *Ezek. 16.* But he seemeth to have a lame argument, upon which he much relieth, the Apostle did not write to infants: I say he wrote to the whole and to Children Inclusive; as a part of the whole

10.16.

Eph. 6. 4.
Mark

whole, yea to such as for present could make little use of what he wrote. holy men of old they wrote as they were guided by the spirit, in like manner the Apostle wrote. Now of old the Law and the prophets, the precepts and promise therein were to children inclusively: and secondarily in their order, the Covenant to *Abraham*, and that by *Moses* from God it was to young and old: to whole *Israel* pertained the adoption and the giving the Law, the service of God and promises; yea expressly Infants that could not expresse themselves verbally, enter Covenant with God, all which minded it will appeare, to be false which R. B. saith that the apostle did not write to Infants. But R. B. must have his veine, to take all things in the case of children exclusively, which concernes their right in the favours of God, with their Godly Parents. And inclusively he will take Infants with unbelievers and the wicked of the world, and so liable to the same wrath, let what will be sayd to the contrary, though he have not the least shew for it out of Gods word: so as to end this, If Infants or children not come to knowledge were of the Church, and the whole Church was buried with Christ by Baptisme, then were children Baptized. That they are let what before be minded. Hee concludeth with saying, these examplies will yeeld little satisfaction: To which I say and end they will yeeld more then his examplies brought for the warrant of an unbaptized person Baptizing of others or himselfe, or for what he alleadged for childrens discharge from the Church.

I said there was a command for the baptizing children: *Matth. 28. 19. Goe &c Baptise all Nations*; not one onely, as the Nation of the Jewes. I illustrated the sence by paralell reference to other places of *Scripture*, God having of old declared that *Abraham* should bee a Father of many Nations, all which Nations according to *Christs* command

Gene.
17. 7.
Exod. 19.
Rom. 9.
4.
Deu.
29. 1

command must be baptised, a part whereof are Infants, or Children not come to understanding: as Infants were apart of that one Nation of the *Jewes*: It is likely R. B. cannot but must needs be angry, that I take this place of Scripture to prove that, which hee is so much against when it was the onely Scripture, that he made to serve him at all turnes, and in every case about Baptisme, as before may be observed.

To this he answereth thus, *Abraham* indeed was to be a Father of many Nations, some whereof hee saith were his naturall and carnall seed, borne after the flesh, as *Ismael* and the *Jewes*, but by the way can R. B. put no difference betwixt *Ismael* & the *Ismaelites*, and the *Jewes*; If he cannot he sure hath very small judgement; These he saith further for unbelieve were rejected and cast off, but he doth not tell us, the Order of it, neither is it altogether true, which he speaketh of the cause, *Ismael* was cast out first, and in him all the *Ismaelites*, and the cause was not unbelieve, but making, and this which was first, was the type of that which followed, the casting off and rejecting of the *Jewes* for unbelieve, at that time when *Christ* came unto them being his owne, and they received him not, this rejecting of the *Jewes* for unbelieve R. B. denied, and would not grant, and he thought hee had good reason for it, because he thought then in his deep judgement it would imply, as if they had been the people of God by nature, and free that way: but now of himselfe he is pleased to acknowledge some: further hee saith as those were cast off, so the old and carnall Covenant as before he saith, he shewed, I then and now again tell him, that was a carnall expression, so to call that gracious covenant of Almighty God: *Abraham* hee saith had other Nations, which were so reputed in regard of their Faith, and walking in his steps; I say surely these
are

are the *Gentiles Nations*, *Rom. 4.* which place he alleadg-
 eth, in observing to whom *Abraham* was a Father to: and
 saith marke, and so I say marke them *Nations* that be-
 lieve and walke in the steps of *Abraham*, and who saith
 otherwise. But to young and old compleat *Nations*, as
 was the *Nation* of the *Iewes*. He goeth on and saith *Gala.*
3.29. such as are *Christs*, are *Abrahams* young Children,
 are *Christ* even as *Isaac*, of such he saith himselfe, are his
 Kingdome, the *Gentiles* are fellow heires &c. These lat-
 ter, *Nations* he meaneth, or else he deludeth in the case:
 are *Abrahams* spirituall seed, and are by expresse com-
 mand to be baptised, *Math. 28. Mark. 16.* hath not the
 man travelled farre to little purpose: unlesse to confute
 himselfe: The *Nations* of the *Gentiles* that beleewe, they
 are *Abrahams* spirituall seed, and are by *Christs* expresse
 command to be baptised, as *R. B.* acknowledgeth, and
 Infants are a part of these *Nations*, and so also to be bap-
 tised. But what saith hee? is all this to the baptising of
 Children that beleewe not? I aske how hee knoweth
 they doe not believe, if they believe not they cannot be
 saved: he againe saith, and therefore not believing are
 none of *Abrahams* spirituall seed, *Isaack* when a Infant
 could not beleewe after that way *R. B.* intendeth, yet
 he was *Abrahams* spirituall seed, so were the Infants of
Israel of old, and now we *Gentiles* are as *Isaack*, so as I sup-
 pose it is much to the purpose, though he see it not: and
 therefore sayes that children not believing, are there-
 fore none of *ABRAHAM'S* spirituall seed, who
 onely are to bee baptised, fie what poore matter
 is this; hee saith that which followeth is likewise
 nothing to the purpose, namely that the *Nations* that
 are made *ABRAHAM'S* seed, the *NATIONS*
 that are saved, the Kingdomes that shall become the
 Kingdomes of the Lord, must needs receive *Christs* badg,

Math. 19
Eph. 16.

and be baptised, this he saith is granted but proveth nothing; that is a wonderfull thing if Children bee apart as before of those *Nations*, that he should grant the baptising of the whole, and yet denie one part; what is his reason that before, over againe, none are *Abrahams* seed, but such as are *Christs*, first *Isaack* and the Infants of *Israel* were first *Christs*, and the *Gentiles* are partakers of the same promise: But he urgeth further (like an unwise man) they walke in his steps, what did *Isaack* so walke when he was an Infant? doe his workes? to apply these Scriptures to Infants sheweth great weaknesse and folly: yet he goeth on farther, and saith that no Kingdome doth become the Kingdome of the Lord, but those that feare and serve him *kisse the Sonne*, *Psal. 101. Heare his voyce Acts 3. 22.* and have him to reigne over them, all which he applyeth against Children, grossely abusing the Scriptures as any man that hath but halfe an eye may see: I aske him did the *Nation* of the *Jewes* that was *Gods Nation* as well as *Abrahams*, and a peculiar people, their Infants and all doe so? did those Infants so heare *Gods* voyce, feare and serve *God* *kisse the Son*; *R. B.* is in a Labyrinth sure. But yet further he urgeth that the Scriptures doe, not declare the salvation of any; but such as doe believe, so no children in his account, but his reckoning is utterly untrue: he goeth on, saying those that believe on the *Sonne* have life, but such as believe not (as Children hee saith doe not) the wrath of *God* abideth on them, a fearefull doom for Children, *Herod* was a great Enemy to the Children of *Beithlehem*, for he destroyed them all in one day, *R. B.* exceedeth he designeth all the children in the children in the world at once to utter destruction and the wrath of *God*; he concludeth thus, therefore in refusing Infants which beleieve nor, but have as before the wrath of *God* abiding on them. A fearefull doctrine, *R. B.* saith for

Ex. 19.6

Mat. 2.16

for himself and the rest with him, if any please to beleeve him that they doe not curtaile the Nations which *Abraham* was to be a father of. If any will take his word for it they may ; but beleeve him who list, I shall not, for as *Herod* did curtaile, that is cut off a part of *Bethlehem* when he destroyed the children of two yeeres, for which there was so great mourning in *Ramah*, and as *Pharaoh* did curtaile *Israel* when he destroyed or did endeavour to destroy their children: So in like manner to reject children from a nation or people in a relative way as *R. B.* doth, is to curtaile a nation or people what ever *R. B.* say to the contrary. When God changed his purpose of destroying *Nineve*, he speaketh of the greatnesse of the people, and that there were sixscore thousand that could not discern betwixt the right hand and the left, that is children, a part of the whole, that must be either be saved or perish together in the judgement: The infants of *Israel* were a part of the nation of *Israel* and such as shared both in mercies and judgements, which happily when *R. B.* hath better considered of hee may change also his thoughts about children and have more charitie toward them. I shall set downe the Argument againe, and leave the reader to judge of it, now he hath heard what is said of both sides. There is a command for baptizing of nations; Children or infants are a part of these nations, *Ergo* there is the command of Christ for Baptizing infants. But *R. B.* is angrie about this 28. *Matth.* being alleadged against him, and saith, nothing can be said more contrarie possibly, for what it is alleadged, so censuring me for vain jangler and one that understood not what I spoke nor whereof, I did affirme: he concludeth his answer, never saying any thing to that of the Iewish Nation being borne again in one day, whether then their infants shall be left out as no more capable of the Grace of God, nor yet to what I

Exod. 1.

Iona. 4.
11.

further said about their being first taught & then baptized which I said was an adition of their owne coine, not found in the scripture, and being presumption in any to adde it to the 28. *Matth.* 19. I said in the end of my discourse also that distinction is to be put betwixt persons of yeeres and infants, that persons of yeeres are first to be taught, but not children, as of old the *Profelites* were, but not their infants. That it were unreasonable to require it of them now in Baptisme, it not being required of them in Circumcision, that no Conditionall if, can be put in the case of infants. To all which *R.B.* saith nothing, for sure he granteth it all, and so taketh himselfe guiltie of that frowardnesse I observed in some, in setting children against their parents in the case of beleaving and interest in the Covenant of Almighty God: a thing they have taken up by tradition, and never learned it of the holy scripture: And yet in it lieth the great force and strength of these mens reasoning, opposing young children to their godly Parents, making the one a beleever and the other an Infidell, making the Infant of a beleever an unbeleever, to whom pertaineth the wrath of God, and so applying and opening all scriptures for the one against the other, when as it is verie cleare by the scripture, as in part may be seene by what is before declared. That children are alwayes taken and minded as included, and so sharing and having right with their Parents and not otherwise. I shall beare his censure patiently which he layeth on me, and conclude this Answer, saying as *R.B.* doth, and I thinke the reader will judge I say the truth; that *R.B.* his whole Answer is not onely weake and Impertinent, but that it doth declare the Authour thereof to be very erroneons, that it is full of sayned fables fathered unjustly on his opposite, and hath many things in it contradictorie to his owne principles.

ciples, so as he that shall read the Answer discovered and laid open, will sure judge what ever R. B. intended hee hath rendered his cause and practise which hee endeavoured to defend, evill and naught, and an error to be deserted and shunned of all the people of God, which God give them wisdom to see aright.



A short reply, to the frivolous exceptions of E. B.

Hee being desirous to vent and put off his notions, though verie raw and undigested as may easily be seene, and meeting with my discourse, he thought good to have a ffitting at it though to little purpose God knoweth, as is the rest of the matter of his booke, to which he doth adde this short and hastie Answer. I shall rather chuse that he shall please himselfe with the great strength of his matter, and the utter inabilitie that is in any to Answer: rather then trouble my selfe in endeavouring to shew the deceitfulness of his wares, and so hurt his market: he having so great a desire to put them off: I suppose any indifferent Chapman can see into it. I shall onely make a short reply to what is excepted against in my discourse. First he excepteth against this that Christ should be said to be a widower if his visible Church died, and ceased to be any more in the world; to this I have answered before and referre the reader to it: Christ the husband of his Church must be a Widow-

er if his Church died; To this hee sayth wee differ not in the matter or substance: No that is strange, what is his reason? He saith the Church is either in heaven or earth, so I say is a mans wife when she is dead, either in the world or out of it: But hee saith Christ hath a Church though no visible one, but our question is of the visible, that is Christs wife *Ephe. 5.* If that die or died, Christ must be a widower sure. But he saith his Church became Invisible; then it changed the nature of it. But he thinketh it is cleare, that some time it was so invisible *Reve. 6. 13. 14.* but sure he wanteth a cleare judgement as in other things so in this Scripture, heaven departed away as a scrole when it is rolled together, A scrole is a visible substance when it is rolled up, though not so visible as when unrolled, heauen the estate of Christ Church departed away no otherwise then as a scrole, which is the same and continueth it being rolled as unrolled, indeed he is visible rolled, more visible unrolled, *R. B.* his inference, namely that the Church is not alway visible is unsound: Till the eighth scale was powred forth Heaven or the Church was as a scrole unrolled, so as the things therein written might be seene: so was the Church while it remained now pure: But after that time it departed as a scrole rolled up, so was the case, and in some sort is still of the Church under deepe defection; The restoring of the Church to puritie is the unrolling of the scrole, begun and yet a doing: he addeth but to what purpose I suppose he knoweth not *Reve. 11. 7. 12.*

Further he saith the Church was hid in the wilderness for a time, and times and halfe a time: But from whom is it that she was thus hid? from the Serpen I but if she be hid she is preserved and hath her being, and having a being she is visible: nothing can be more plaine She is hid from the rage of the serpent from the cruelty of

of the enemy, but visible to her friends, and to the members and those that in good will doe seeke her? If *E. B.* in some danger of the enemy, as in the time of the Bishops should have retired to some place of secrecie and there have hid himselfe, was he therefore to his wife and other friends a man invisible, because so hid. Truly any man of reason may see to what purpose these Scriptures serve his turne, and that they are fully against him and his opinion which he bringeth them for, and do prove the continuednesse of the Church and visibilitie of it which he opposeth: In the wilderness the Church continued, if by wilderness hee will not understand the state of defection, he must then understand by wilderness private places, for other sence I suppose he cannot finde. He choose the latter as I suppose he will: If he had taken or would take paines to traverse the world, If he could not finde the Church remaining in *Europe*, in *Asia*, *Africa*, or *America* he might finde her, for in the wilderness she is to be preserved as before: and there finding of her he might have lighted his candle, and beene baptized and added to the Church. And he should not have beene put upon such a necessitie as to begin Baptisme by an unbaptized person acting of it without any Commission or warrant from Christ. But hee and others of his minde had rather spare his paines and labour of seeking and searching the wilderness for her, and without Scripture or word of God, beleeve and hold she is sealed out of the world and gone to heaven, and must be so raised and restored in the earth againe, by this way of their own devising, which never came into the minde of Almighty God.

His second exception is to what I propounded, that if Baptisme was lost and fallen out of the world none but a Christ, a *Moses*, an *Elias* or at least a prophet from heaven might

might restore, the blinde *Jemes* could see this that it was unlawfull for any other: To this hee sayth that he granteth that an ordinance lost and fallen out of the world none but a Christ a *Moses Elias* or a prophet from heaven can raise it: Baptisme: was thus lost hee acknowledgeth, when did Christ, *Moses, Elias*, or any Prophet from Heaven, come to raise it againe? where are they, or who be they that we may doe them reverence? Sure he can shew none such; But this hee rhinketh may serve, beleevers having Christ the Word and Spirit, so he sayth may doe it. Indeed they that have *Christ, Moses, Elias*, or prophets from heaven may doe great things: but alas these being in heaven, are not at their beck. It is likely he meaneth they have their word, there was never any held any error so great but did assume to have that and the Spirit also: But supposing to have Christ the Word and Spirit: how then doth he prove such may raise a lost ordinance without speciall Commission: he quoteth foure Scriptures *Matth. 18. 19. 20. 11. 11. Luke 17. 28. Rom. 10. 6.* We will view the Scriptures. *Matth. 18. 19. 20.* If two of you agree, and againe, where two or three are gathered in my Name &c. To which I say that it is not meant two or three unbaptized persons such have no warrant Commission or promise in this kinde; *Cornelius* and his family and friends were two three such: yet they must send for *Peter*; Two or three is or usually and I judge truely, taken for the Church; two or three unbaptised persons, I deny to be a Church, let *E. B.* that would have an example of baptising Infants, shew an example, or any ground from Scripture of a unbaptised Church, There is cleare examples of Beleevers being Baptized and added to the Church, where there was a Ministrie of Christ: however where there were Baptized persons to Baptize them, but alas for beleevers

Acts 10.

2. 5.

Act. 2. 41.

beleevers so called to become a Church, being unbaptized is without all warrant of scripture I conceive I shall not neede to wade further in answer, for doubtlesse this Scripture will be judged by the reader to bee impertinent to his purpose. The 11. *Matth. 11. Luke 7. 28.* both which containe one matter are the next: They speake of John and that the least in the Kingdome of God is greater then he: though he were great indeed. The force is suposed to lie here, greater, and so may baptize as hee did, without Warrant or Commission, though he had one. By this reason women may baptize, they being of the kingdome of Heaven and beleevers, but sure unbaptized persons cannot be the Kingdome of Heaven in this sence: *Cornelius* might have baptized his family and friends, and needed not to have sent for *Peter*. Certainly our Lord was greater then *John*, and the Lord of all beleevers, yet he did not baptize himselfe or others, but went to *John*, that he might fulfill righteousness, and so would these, were they like minded to him, they would goe to them that were baptized, and had Commission to baptize others: These Scriptures the strength whereof lieth in a Comparative way, without all question *E. B.* doth not yet understand the scope of them, and that it maketh nothing for him, every ordinary judgement will see, and I will say no more.

The 10. *Rom. 6. 7. 8.* is the last place by which he will prove that unbaptized persons beleeving may baptize others, and so raise the ordinance lost and fallen out of the world, this place of the Apostle is that of *Moses Deu. 30. 11. 12. 13. 14.* It would better have fitted *Saul* to have excused his disobedience he being in a great strait, and foolishly adventuring to sacrifice, *Uzziah* the king might better and to more purpose have alleadged the same for burning incense, for which the priest withstood him hee being

Matth.
3. 15.

1 *Sam.*
13. 9. 11.
2 *Chron.*
26. 18.
1 *Cor.* 14.
33. 40.

being for it smitten with leprosie. Can E. B. account God to be the God of order, or thinke well of him for making a breach in *Uzza* for neglect of order? and hold that every beleever may without any more adoe, act any ordinance of never so high a nature or peculiar concernment? and saying, say not who shall ascend into Heaven, and the word is neare them, will serve their turne and bear them out, Alas it would not serve *Saul* nor *Uzza* nor *Uzziah* though a King, neither will it in the least serve an unbaptized person; the which I leave also to the judgement of the Reader. After this he speaketh that the Scripture is silent of *John* his baptizing of himselfe; I say though it be, yet it is not silent concerning his Commission, they shew these it were to purpose. Then abruptly he falleth could on the Apostacie of *Israel* and *AntiChrist* & saith the Apostacy of Anti-Christ, greater then is that of *Israel*, indeed so it had need, with reference to their course, and so he saith though they did not againe circumcise themselves, yet now they may againe be baptized, though the Scripture be as silent concerning it as it is of *Johns* Baptizing himselfe &c. It is well he will ingenuously acknowledge the silence of the Scripture in the matter: but what is their course now not having the Scripture for the rule of it, a voluntarie course of their owne devising to be shunned of all Gods people, who are to cleave to the Law and Testimonie: But we will a little minde his reason, why the Apostacie of *Antichrist* is greater then that of *Israel*, it is this, they were called *Sodomites* and *Egyptians*, these were the worst of *Pagans* and so of the *Gentiles* *Reve. 11. 2. 8*. It is but Spiritually they are so called: And *Israel* in their Apostacie from God is called by the like termes *Esay 10. 10. 57. Esay 31*. Neither doth it appeare that *Sodomites* and *Egyptians* were the worst of Heathen, unlesse any please to beleve his base saying

Esay. 8.

saying so truely this is a poor way of confuting a matter,
 But he further saith *Israels* Apostacie did not raze the
 foundation of the constitution of their Church: It is
 well he so holdeth, others of his way have not held so;

Israel forsooke God and his pure worship and followed
 Idols, They worshipped the Calves at *Dan* and *Bethel*, if
 their ground were true, that corruption it maketh a nul-
 tie, it is marvellous they should remaine a true Church.

Hof. 4. 17.
8. 4.

But it is plaine he saith that *Antichrist* hath changed
 all ordinances, both in Church and Ministry, Worship
 and Government: *Esaie* 24. 5. and so hath destroyed bap-
 tisme. To which I answer, it is not so plaine as it is plaine:
E. B. is foolishly confident of his owne opinions and con-
 ceits, though he have no ground for them: doth the 24.
Esaie 5. prove it so plainly? *E. B.* hath a veine to make
 any thing prove his matter; he thinketh he hath to deale
 with children, with whom he is so out of charitie: hee
 goeth on adding one thing to another without any rela-
 tion, and so saith the matter of the Church under the
 Gospell must know the Lord and bee all taught of him.
 If all of *E. B.* his Church doe so know God, and be so
 taught of him it is well; if it be so, they have the more
 wrong done them: further he bringeth all the difference
 betwixt him & the Church of *Rome*, and *England* to a very
 narrow point, and that is they do not baptise believers on-
 ly confessing faith and sins &c. If they did, they would not
 leave her; they doe baptize persons of yeeres in *Nova*
Spania and other parts of the *Indies*; yea in *Rome* and so
 also in *England* they baptize *Jewes*, *Turks* and *Moors*, who
 confesse their faith and their sins: they baptize infants also
 that is a lesse error then the worshipping of the Calves
 which when *E. B.* hath well considered, happily he may
 leave off his separation and be reconciled againe.

Further he seemeth to say something to what I minded
 in my discourse that some are so filled with prejudice,

that

James
1.19.

Act. 15.

that they have no patience to think of the church estate : remaining under *Antichrist* exaltation : to this he saith they shall ever bee ready to speake or write ; I say like enough so, but not to heare it seemeth. It is a vertue to be swift to heare and slow to speake : I did in my discourse desire any to set forth the hurt that commeth of holding the Ordinance of the Church and Baptisme, to have bin in captivitie in *Babylon*, and there preserved by the power of God, for a time &c. And now by the same power brought forth to freedome and puritie, God returning to build his Tabernacle broke downe and ruined : But not destroyed, as sometime of old the Church and vessels of the Lord were in *Babylon* and thence returned : to the vessels he answereth, but to the Church it seemeth hee knew not what to answer, and so passeth it by with silence, notwithstanding he hold as before, as in the end of his third replie, the constitution of that Church was founded in the land of *Canaan*, and being removed thence by his ground must become voide. To the vessels he most ignorantly replieth and saith, the vessels of the Lords house had no relation to the sprinkling of infants ; his reason is, they were the Lords ordinances, and is not the Church and Baptisme so also ? he saith they needed no new casting so long as they remained the same, so the Church and Baptisme neede no new raising, they remaining the same : But he concludech the sprinkling of infants was never Gods Ordinance ; indeed if hee were a Christ, a *Moses*, *Elias* or prophet from heaven, his bare affirmation might passe and be taken for good, but it is well wee neede not beleewe him unlesse wee will : So hee saith the Argument is to no purpose : hee might well say so of his simple answer he pleaseth himself withall. He propoundeth a case I shal not trouble my self, to take away the content hee hath in it, being assured any one that hath reason in

In him will see it is but a fancie. Another exception is to a passage in my discourse, wherein I said it was marvellous they had not patience about raising Baptisme lost, seeing some of them expect Christ personally to appeare, in the world againe. I said happily he might bee angrie at their suddaine attempt that they did not stay his comming, or at least till hee had given them Commission as hee did *John* to prepare his way before him; this he setteth downe corruptly, & sayth I say some hold Christ is to come and raigne at *Hierusalem*. He sayth I say I would have had them stay til then for the ordinance: I said only I marvelled they had not patience to stay: I shall beare his charges and take notice of his answer; If the want of the visibilitie of the Church maketh Christ a widower. The Church *P. B.* is a Member of, was unheard of till within these two hundred yeeres, this he learned of the Papist, where was your Church before *Luther*? well two hundred yeeres is some Antiquitie, more then two or three yeeres, such as is the descent of the totall dippers in this Kingdome: hee foolishly concludeth so Christ a widower till then. But he might know, that though the Reformed Churches came then out of Bondage and Corruption, to freedom and puritie, yet there might be other Churches in *Asia* or in *Affrica*, though there remained none, but so corrupt in *Europe*, so as Christ should not need to bee a widower for want of such a visible Church as *P. B.* is of, being but of two hundred yeeres standing: But the asor-said inference he maketh with a promise, and that is unlesse I hold the Church of *Rome* a true Church; I hold not the Church of *Rome* a true Church nor never did: but this I hold, that the Church estate remained in or under the *Romane* defection, the man of sin sitting in the Temple of God: so as Christ was not widower, though his Church was polluted and defiled kept under and suppressed,

Ezek. 23.

17. 30.

14. 11.

26. Esay.

13.

pressed, as it fared in like case with the spouse of Christ the Church, when she went a whoring from him and polluted her selfe, and had other Lords to reigne over her: At length he turnes his confutation into a quære, and asketh how I dare separate from her; how durst he separate from the Church he was left a Member of, for which hee was dealt withall by them; he may resolve the case himselfe: But for satisfaction to others in this matter, I shall give some account: Christianitie and the estate of the Church I hold remained under the great defection of the man of sin; God in time called out his people *Reve. 18. 4.* The *Waldenses* first the Reformed Churches in *France, Germany, Belgia*, then came forth into freedome and puritie in obedience to that call, and served God apart, as sometimes the Christians did leave the Church of the *Jewes*.

In *Babylon* is Gods people, yea his people in Covenant, these words *Reve. 4. 18.* being the words of the Covenant *Iere. 31.* So as the matter of the Church remaining, is clearly gathered from thence, none being the people of God in Covenant so, but onely those of his Church, the Church estate and ordinances in some consideration there remaining, they comming out of her: to wit *Babylon*, they must come out of, and separate from the Church so either remayning so farre as concernes Membership: So as I might answer we separate from her, because we are so bidden by Almighty God, though in some sence the Church be there remayning: And if *E. B.* or any other would please but to minde *M. Iunius*, and *Duplexis Lord of Mornay*, as they doe *M. Rogers*, they might learne this, at least they might see that such an opinion is neither singular nor new: to further his daring question touching separation, I say separation is totall. For it is in part: *E. B.* professeth totall separation from *Rome* and *England*

England which he accounteth on: but he is nothing true to his principle, for all hee casteth away the Baptisme he received there; for why by like reason doth hee not separate from the same Saviour and Redeemer *Jesur* professed by them? why doth hee not renounce the Scriptures by them maintained? especially the Translation of them; this being an outward thing as is Baptisme? why holdeth he with them the doctrine of the Trinitie the two natures of Christ in one person? why observeth he with them the Lords day and retaineth their Marriages, and submittech to Magistracie and government there? sure the man is partiall; he practiseth but separation in part, though he professe totall; he commeth much short of his owne principle; and it is well he doth, for surely he ought but to separate in part from the evill of a person or thing, and so from the evils there: for so it is said, that ye partake not of her sins, but of the vertues or good there; or in any what ever we may and ought, and it is as great an evill to separate from good that being of God, as it is not to separate from evill and sin.

But he hath another daring quare, how dare they set up a state before Christ come? They (the reformed Churches he meaneth) that are, he saith, but of two hundred yceres standing. To which I say it is likely they expect no such personall comming of Christ.

And farther I say if he please to looke into the harmony of their Confessions they will informe him, and tell him the ground of their practice; not onely in forsaking *Babylon* and comming out of the Church in deepe defection: But also of their Congregating together and worshipping of God purely according to his word; And this not by way of new beginning either in regard of matter or form, but by way of reforming themselves, being Christians, or baptized beleevers and so matter; and also there.

there Congregated in regard of forme, though in deepe defection, and in a verie corrupt condition: so as in regard of matter or forme, there was no need of our Lord Christ *Moses*, or *Elias*, or a prophet from heaven personally to appeare about the matter, for at the most they being baptized Christians: It is but a multiplying of congregations, which is sure lawfull and ever was, and E. B. will not be against it. The whole answer to this daring quere is but according to the injunction of the Apostle after the defection. *Thesl 22. 15.* Stand fast and keep the instructions yea have beene taught by word or Epistle: the rest o his exceptions I have replied unto in answer to R. B. and so shall not trouble my selfe nor the Reader about them, but shall referre the whole matter to the censure of the Godly wise.

FINIS.

ERRATA.

Page. 1. 4. for the, he. p. 4. 7. 9. for is said, I said. l. 16. for where, wherefore. l. 25. put out apart. p. 5. l. 7. for so before, see before. p. 6. l. 5. adde to where might, he might. p. 8. l. 13. for decelion, defection. p. 11. l. 1. for R. B. P. B. p. 12. l. 19. put out, no p. 13. l. 33. for my, the. p. 12. l. 33. for neither, whither. p. 15. l. 4. adde on a. p. 20. l. 7. for matter, water. l. 35. to made adde voide. p. 21. l. 30. make a stop at the end of notwithstanding. p. 22. l. 6. for our, out. l. 21. for written, write. p. 26. l. 9. for that is, that dipping is. p. 28. l. 28. the end. 29. the beginning for all cases, a case. p. 29. l. 22. for dipping, dip. p. 30. l. 8. for R. B. were, R. B. way. p. 31. l. 9. for slipping, skipping. p. 32. l. 5. for but something, but at something. p. 33. l. 9. put out, our blood. l. 11. for some, some. p. 37. l. 41. for common, come upon. p. 41. l. 19. for nature considered, by nature considered. p. 45. l. 27. for or, for. p. 48. l. 19. for making, mocking. l. 28. for some, the same. p. 50. l. 31. leave out children in the. p. 51. l. 32. for it, for and in. s. and on.

Courteous Reader passe by the escapes in correcting, and amend them with thy pen if thou please. Take notice that there is some mistakes in fops, and the quotations in the Margent are not placed even.

Brittish

21.

L I G H T N I N G

O R

Suddaine tumults, in England, Scotland
and Ireland; to warne the united Provinces
to understand the dangers, and the causes
thereof: to defend those amongst
us, from being partakers of
their plagues.

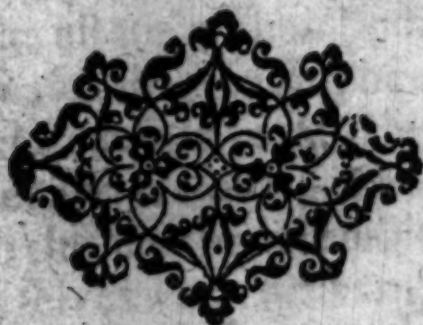
*Cujus aures clausae sunt veritati, ut ab amico verum
audire nequeat, hujus salus desperanda est.*

The safety of that man, is hopelesse, we, may feare,
That stopps his eares against his friend, and will the truth not heare.

Mors est servitute potior.

Grim-death's fierce pangs, are rather to be sought;
Than that we should to Babels-yoke, be brought.

*Written first in lowe-dutch by G. L. V. and translated
for the benefit of Brittain.*



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